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Art. I. *Sermons, on several Subjects*, by the late Rev. William Paley, D. D. Subdean of Lincoln, and Rector of Bishopswearmouth. 8vo. pp. 548. Price 10s. 6d. Longman and Co. 1808.

WE regard this book in the light of an invitation to attend the funeral of one of the most powerful advocates that ever defended the best cause. And if our regret were to be in proportion either to the value of the life which has terminated, or to the consideration of how many instances of such talent so happily applied may be expected hereafter, it would be scarcely less deep than that which we feel for the loss of our most valued friends. But the regret is not required to correspond to this latter consideration; because the Christian world does not absolutely *need* a numerous succession of such men. It has been the enviable lot of here and there a favoured individual, to do some one important thing so well, that it shall never need to be done again: and we regard Dr. Paley's writings on the Evidences of Christianity as of so signally decisive a character, that we could be content to let them stand as the essence and the close of the great argument, on the part of its believers; and should feel no despondency or chagrin, if we could be prophetically certified that such an efficient Christian reasoner would never henceforward arise. We should consider the grand fortress of proof as now raised and finished,—the intellectual capitol of that empire which is destined to leave the widest boundaries attained by the Roman very far behind.

It would seem that the infidels, notwithstanding their perseverance in their fatal perversity, do yet nearly coincide in this opinion of Dr. Paley's writings; as none of them have presumed to attempt a formal refutation. They are willing to enjoy their ingenuity of cavilling and misrepresenting, their exemption from the restraints of religion, and their transient impunity, under the ignominious and alarming con-

dition of conceding, that they have no reply to a remonstrant who tells them that their speculations are false, that their moral principles are corrupt, and that their prospects are melancholy,—who calmly proves to them that certain declarations and requisitions have been made by the Governor of the world, and that, if they choose to repel and ridicule them, they are indeed quite at liberty to do it, but must make up their minds to abide the consequences, which consequences are most distinctly foreshewn in those declarations.

With respect to those persons whose judgements are undecided on the grand inquiry, whether Christianity is of divine authority or not, we would earnestly press on their minds the question, whether they really care, and are in earnest on the subject; whether they value their spiritual nature enough to deem it worth while to attain, by a serious investigation, a determinate conclusion on the claims of a religion which at once declares that spiritual nature to be immortal, and affirms itself to offer the only means for its perpetual happiness. If they really do not care enough about this transcendent subject, to desire above all things on earth a just and final determination of their judgements upon it, we can only deplore that any thing so precious as a mind should have been committed to such cruelly thoughtless possessors. We can only repeat some useless expressions of amazement to see a rational being holding itself in such contempt; and predict a period when itself will be still much more amazed at the remembrance how many thousand insignificant questions found their turn to be considered and decided, while the one, involving infinite consequences, was reserved to be determined by the event,—too late therefore to have an auspicious influence on that event, which was the grand object, for the sake of which it ought to have been determined before all other questions. If, on the contrary, a strong solicitude is felt to put an end, in the shortest time possible, to all doubts respecting the authority of the Christian religion, the very first duty, next to that of imploring sincerity and illumination from Heaven, is to study the works of this author. It is impossible to hear, with the slightest degree of respect or patience, the expressions of doubt or anxiety about the truth of Christianity, from any one who can delay a week to obtain the celebrated *View of its Evidences*, or fail to read it through again and again. It is of no use to say what would be our opinion of the moral and intellectual state of his mind, if after this he remained still undecided.

It is not perhaps to be required, as a general rule, that a man who extends his investigations round the whole border and circumference, if we may so express it, of a great

system of truth, constructing defensive arguments, and planting 'armed watch' at every point open to attack or actually attacked, and every where looking out to a great distance to ascertain from what quarter and in what direction an enemy may come, should carefully and separately examine all the interior parts of this system. It were too much to insist that the military guardian of a whole country, who takes the charge of its thousand miles of frontier, should acquaint himself with the rural and local economy of its several districts, or cultivate himself some particular piece of its ground. He might tell us, it is enough that, while his talents and exertions are maintaining the general security, there is happy scope given for the good management of all the affairs in detail, by men, whose cares are not forced to such a painful expansion. A man who sedulously and ably performs, for all other Christian students and teachers, the great office of bringing into their hands, from an immensely extensive field of inquiries, all the most decisive proofs of the divine origin and authority of the system, may well demand that they in return should furnish *to him* more accurate investigations of its component parts than his extended labours will have allowed him to prosecute or finish, instead of invidiously scrutinizing and exposing the defects of his knowledge in the detail. To have exhibited what will be appealed to, for ages to come, as a most luminous concentration of evidence, in proof that divines have really a direct revelation from God to explain and discriminate into a system of particular doctrines, is a much more difficult and important service, than, assuming this great general truth, it would be to give the clearest elucidation of one, or two, or ten of those doctrines. And besides, the other studies prosecuted by Dr. Paley, with a direct view, as it is fair to infer from their ultimate application, of vindicating the first principle of all religion, the belief of a God, were of a nature to absorb long spaces of his life, as they extended to very wide and scientific departments of knowledge.

From the consideration of studies extended over such ample and various ground, and yet all made to conduce to the advancement of religion, we should think it uncandid to exact from this distinguished author a minute precision throughout the whole list of theological questions. It is true, indeed, that the importance of religion, as a whole, must consist in the aggregate importance of all its parts: but we are not making any contrast, or referring to any proportion of importance, between the aggregate and the separate parts; we are merely pointing to the much more extended scope, and

the much severer process, of the great general argument, as compared with the argument on any specific Christian doctrine. This specific argument requires of course but one document, of which it assumes the validity, but to the establishment of which validity so many other documents, and so many methods of investigation, were antecedently required.

Nevertheless, on first hearing of the publication of sermons of Dr. Paley, we thought it not improbable that he might occasionally have exerted the whole force of his enriched and penetrating mind on some selected point of Christian doctrine or morals; and were prepared to expect a number of elaborate, and therefore important, dissertations. We were not apprized that the volume would chiefly consist of the very short and hastily written discourses which were composed in the ordinary course of his professional services. The shortness indeed of some of them is tantalizing and vexatious. When an important subject has been concisely laid forth, when two or three views of it have been very transiently unfolded, when some most striking argument appears to be just opening, of which we earnestly wish for an ample illustration, then, even just then, comes the twelfth or the thirteenth page, and suddenly puts an end to the reasoning and the discourse, leaving us to a mortification rather similar to what we recollect to have felt on being obliged to shut up a volume of prints of the structures of Balbec, when we had looked through about half the series, or on being suddenly called away from a philosophical lecture, when the most curious experiments were going to be made in illustration of an interesting proposition. Several of the subjects are indeed prolonged to two or three sermons, but we end almost all of them with an impression of the incompleteness of the discussion, from the narrowness of the allotted space. But for some rather uncereemonious addresses on some rather uncourtous subjects, we must be led to entertain a lofty idea of Dr. Paley's auditory; for how important must have been the employments with which their time was accustomed to be occupied, when such a preacher could seldom presume to trespass beyond fifteen minutes! But with regard to congregations in general, it is surely very fair to observe how useless such discourses must be. If even Dr. Paley, with his admirable power of compression and lucid statement, is quite unable in such a contracted space to do justice to the bare argument of a subject,—to say nothing of those modes of representing and enforcing it, which are requisite to secure for it a place in the imagination under the form of some striking figure or scene, or to make it impressive on the conscience and affections,—what can be expected from such a

diminutive shred of the composition of ordinary performers of the sacred services? We should undoubtedly be among the most vociferous to protest against a return toward the triple hour-glass discourses of the venerable puritan and ancient Scotch presbyterian times; but really human creatures must be prodigiously changed since that period, if about a tenth part of the same instruction be now sufficient to expel their ignorance and their vices.

No reader of Dr. Paley's former works will open his sermons with any expectation of what we usually call eloquence. A mind, predetermined perhaps by its original structure, and therefore accustomed from early youth to seek the *rationale*, as it used to be termed, of every subject, would come to have little esteem for the lighter matters of imagery and sentiment. Its attention would instantly fix on the hard and supporting parts of all doctrines and systems, as the eye of John Hunter almost involuntarily examined the anatomical structure of all animal forms that came in his view, often quite forgetting all the beauties of complexion, colour, or gloss, and perhaps sometimes regarding even the most ornamental appearances of the superficial substance as but disagreeable obstructions to his desired research into the conformation of the bones. Such a mind views all subjects as placed in a state of controversy by opposite propositions and argumentations; and regards it as the noblest, indeed the only noble intellectual achievement, to carry a question through the conflict of adverse arguments, and in the result to establish some one thing as true, consolidating its proofs by a demolition of all that opposes; and therefore this argumentative mind makes little use or account of any forces but the rigid ones of the understanding, leaving every thing that relates to decoration and attraction to the taste and fancy of orators and poets. If a builder of ships of war happens to walk through a forest, he will take little notice of trees recommended by taper elegance on the one side of his path, or by beautiful foliage and blossoms on the other; it is the oak that his eye naturally searches for, and fixes on with the most interest; and even in looking at that, he does not care about the rich mass of green shade, the fine contour of its form, or the wreaths of woodbine that may be climbing and flowering round its stem; he is thinking precisely of the *timber*, which is to brave storms and artillery.

The compositions before us are devoid of all ornament, and evidently did not receive the ordinary finishing of an author. The language is sometimes quite homely, sometimes inaccurate, and but barely any where attains a tolerable degree of neatness; it is as free from variegated colouring as the

winter sky, while the author's imagination is as subdued as the principle of vegetation appears just now in the middle of December. The train of thought, as far as it is carried, is a most simple exercise of intellect, very briefly analysing, occasionally with a slight use of the forms of logical process, and generally with admirable discrimination, some speculative or moral principle in the theory of religion, with the intermixture of a few plain reflections of a practical tendency. The passions are no further attempted to be moved, than as that effect may be produced by a short and very cool and sober statement of what is deemed the most important consideration involved in the subject. And we will acknowledge that the grave stillness of manner, and the extreme simplicity of expression, with which solemn considerations are presented, have sometimes, on us, the effect of making them more impressive, than perhaps we should have felt them as exhibited in oratoric language. For instances, we should refer, among other sermons, to those on the 'Neglect of Warnings,' and the 'Terrors of the Lord.' There are certain classes of thoughts which are expressed by almost all writers in language of apparent emotion, and by many with strong figures, and urgent appeals and inculcations : when such momentous thoughts are uttered in a perfectly calm manner, they come to us, partly by contrast with their usual impassioned mode of being communicated, with a certain air of novelty, which more forcibly arrests and fixes our attention ; we are made to look the subject more directly in the face, in consequence of meeting it thus divested of its usual array of authority, and yet bearing an aspect of the highest authority still. It is useful for us now and then to be made to feel, what an imperative quality religious truth possesses essentially, and can therefore evince without the aid of raised and ardent language. Part of this authoritative effect of serious truths coolly expressed, may also be owing to the very manner of the person thus expressing them. Provided he is believed to be a wise and pious man, his thus refusing to come into a state of sympathy with us, and gravely placing solemn truth before us as a being without passions, gives us, at times, an impression as if he were a monitor of a superior order to ourselves, whose object in addressing us is to execute a serious commission to which he is appointed, leaving us to regard or to slight, at our choice, what he was sent by a higher authority to say to us. And besides, when important truths are declared in a manner totally unimpassioned, he who utters them appears by this calm manner to place an entire reliance on the force of the truth itself, feeling it of too solemn and peremptory a character to need the help of

passion and rhetoric to enable it to command our utmost attention. No writer, however, whose manner of treating affecting subjects is so still and cold, can ever make this kind of impression, unless that manner be also distinguished by a deep and invariable gravity; and this quality prevails in the greatest degree throughout these sermons. The homeliness of phrase which we have noticed does indeed much detract from the dignity of the discourses; but the seriousness is never interrupted; we do not recollect one sentence that appears adapted or intended to amuse. The single idea of an amusing nature, excited in perusing this whole volume, has been that of the damp and mortification which will fall on the spirits of any gay fashionable triflers, that may look into these sermons from complaisance to the celebrated name of the author. Perhaps indeed we should not talk of being amused at the mortification which indicates such an unhappy state of mind; certainly we should be glad for any of them suddenly to become so altered, as to be interested rather than repelled by the seriousness; but we fear it will be the lot of very few persons to pass from diversions and gay society to the reading of such passages as the following, with any other sentiment than disgust and recoil.

‘Whenever therefore we are driving on in the career of worldly prosperity; meeting with success after success; fortunate, rich, and flourishing; when every thing appears to thrive and smile around us: but *conscience*, in the mean time, but little heeded and attended to; the justice, the integrity, the uprightness of our ways, seldom weighed and scrutinized by us; religion very much, or entirely perhaps, out of the question with us; soothed and buoyed up with that self-applause, which success naturally begets: in this no very uncommon state of soul, it will be well if we hear our Saviour’s voice asking us, what does all this prosperity signify? if it do not lead to heaven, what is it worth? when the scene is shifted, if nothing but death and darkness remain behind; much more, if God Almighty be all this while offended by our forgetfulness both of his mercies and his laws, our neglect of his service, our indevotion, our thoughtlessness, our disobedience, our love of the world to the exclusion of all consideration of Him; if we be assured, and if in reality it be the case, that his displeasure shall infallibly overtake us at our death, what, in truth, under all this appearance of advantage, are we getting or gaining? The world may amuse us with names and terms of felicitation, with their praises or their envy; but wherein are we the better in the amount and result of substantial happiness? we have got our aim, and what is the end of it? Death is preparing to level us with the poorest of mankind; and after that, a fearful looking for and expectation of judgement; no well-founded hopes of happiness beyond the grave; and we drawing sensibly nearer to that grave every year. This is the sum of the account.’ p. 482.

In speaking of the effect which we have felt in reading parts of these sermons, from the cool and somewhat austere

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manner in which the most interesting subjects are presented, we have described something different from the usual course of our experience : from our manner of accounting for it, we shall not be misunderstood to approve, in general, of so cold a manner of exhibiting the subjects of supreme consequence ; for popular addresses we condemn it totally. From the causes just specified, taken with our previous respect for Dr. Paley, with the frequent proofs of the same vigorous intellect in this volume, with the circumstance that we read the sermons instead of hearing them, and with the consideration that the author is no more, we have been considerably interested and moved by several passages which maintain a singular composure of manner in referring to 'the good and evil of eternity ;' but the general rule for preachers will always continue to be, that since the instructor and the persons instructed have just the same momentous interest in the concerns of religion, he ought to exhibit and enforce with the utmost zeal, what they ought to receive with the deepest emotion of conscience and the most earnest aspirations for the divine mercy. Notwithstanding the seriousness of these sermons, and notwithstanding he may disapprove, on account of its formality, the method of always closing religious discourses by a distinct application of the subject to the conscience and the passions, every pious reader will feel a great deficiency of the requisite zeal, on the part of the preacher, in the shortened and inanimate conclusions of these discourses. It will be felt as if the Christian advocate cared not how soon or how tamely he dismissed his subject, as if he dismissed it without having become more partial to it while unfolding and recommending it, as if he had no tendency to fall into a prolonged expostulation in its favour, as if he had no expectation that his discourse should produce any effect, and as if he felt but little of either sadness or indignation to think it would fail.

There will be considerable curiosity, and even anxiety, in the religious public, to learn the exact character of Dr. Paley's religious opinions ; and each of the chief opposed classes of the believers in Christianity would be glad to find cause to assume so eminent a reasoner as according specifically with their views. As far as we can judge, he is not to be fully appropriated by any one of these classes. It is evident that his judgement was in a state of indecision relative to several important questions ; and that candour must suggest, as we have suggested, the magnitude of his labours, in the investigation of the great basis and authority of religion in general, in excuse for his not having devoted a

competent share of attention to the determination of the specific principles, dictated in the inspired book which he so powerfully defended.

It would be more easy perhaps to say what this most able inquirer's opinions were not, than precisely what they were. His ideas of the person of Christ are no where attempted to be formally explained, and are but very slightly unfolded even by passing intimations. As distinct a passage as any we recollect, is the following.

‘ In the mean time, from the whole of these declarations and of this discussion, we collect, that Jesus Christ, ascended into the heavens, is, at this day, a great efficient Being in the universe, invested by his Father with a high authority, which he exercises, and will continue to exercise, to the end of the world.’ p. 348.

To this we may add two other citations.

‘ That a person of a nature different from all other men ; nay superior, for so he is distinctly described to be, to all created beings, whether men or angels ; united with the Deity as no other person is united ; that such a person should come down from heaven, and suffer upon earth the pains of an excruciating death, and that these his submissions and sufferings should avail, and produce a great effect in the procurement of the future salvation of mankind, cannot but excite wonder.’ p. 288.

‘ That a great and happy Being should voluntarily enter the world in a mean and low condition, and humble himself to a death upon the cross, that is, be executed as a malefactor, in order, by whatever means it was done, to promote the attainment of salvation to mankind, was a theme they (the apostles) dwelt upon with the warmest thankfulness.’ p. 290.

With regard to the death of Christ, he expresses strongly his impression of the mysteriousness both of the appointment itself, and of the manner in which that sacrifice produces its appointed effect ; but he fully asserts that it was really and strictly a sacrifice, that it is constituted a part of the economy of human redemption, and that, though in some inexplicable manner, it is efficacious toward that great object. How much we regret that the sermon written to assert this great doctrine, which we regard as absolutely of the essence of the Christian religion, should have been confined to ten pages ! We could not but be much gratified to find the respected author decidedly avowing this faith ; but it is painful to observe his apparent reluctance to dwell on it even long enough to illustrate its evidence. He says, ‘ we have before us a doctrine of a very peculiar, perhaps I may say, of a very unexpected kind ;’ and this its peculiarity and strangeness would seem to have caused him an irksome feeling in advancing it. He seems to have quite forgotten,

that exactly in proportion to the degree in which it is of a peculiar and unexpected nature, the proof of its truth ought to have been laboured and complete ; whereas he appears to have been haunted by some uncomplacent feeling, which precipitated him through a scanty though appropriate selection of scriptural authorities, connected by short reasonings, and followed by a general conclusion, to escape from the subject as soon as possible by a suggestion or two concerning the moral influence which such a doctrine claims and is adapted to have on our feelings. 'It was only,' he says, 'for a moral purpose that the thing was revealed at all ; and that purpose is a sense of gratitude and obligation : ' a position which we do not perfectly understand. We should have thought that the purpose for which that sacred economy was revealed, must be exactly parallel to that for which it was appointed. If it was appointed as a grand expedient for saving men, the leading purpose of its being revealed must be, that men may so understand it, adopt it, and confide in it, as to be saved.

The sermon which follows the one on the efficacy of the death of Christ, is designed to prove, that all need a Redeemer ; and this is done in a plain and rather forcible manner, by displaying the imperfect state of the human character, even in good men, and representing what a slender claim could be founded on such deficient virtues. But though it must, on the whole, be allowed, that the Doctor is not very much a flatterer of his species, we think that, in unfolding the culpable state of the human character, he does not go to the depth and basis of the evil. He seems to regard moral defect, or sin, rather as accidental to individual men, than as radical in the nature of man ; and therefore that necessity of a Redeemer, which is primarily to be inferred from the inspired declarations respecting the melancholy moral condition of our very nature, is inferred solely from an enumeration of actual sins and sinners. According to our view of the doctrine of the New Testament, it is not precisely and *merely* because men have been guilty of a certain number of specific sins, of omission and commission, that they need a Redeemer, (and, on this hypothesis, some men much more than others, as having been guilty of more and greater sins) ; but more comprehensively and abstractedly, because they are in that radically corrupt state of moral being, of which these specific evils are but the indications and natural results. Nor does our author appear to entertain such an estimate of the operation and awards of the divine law of perfection, as to make the inference from this quarter, as to the necessity of a Redeemer, so absolute and awful as it seems to be made

in the New Testament; for though he judges that on the ground of this law a man could not, by his best efforts, have merited the vast and endless felicity designated by the term Heaven, he is by no means disposed to pronounce that such a man might not have merited on that ground *some* measure of happiness; much less that the imperfect obedience would have merited punishment. The necessity of a Redeemer that is here insisted on, is therefore of a very modified kind.

To avoid admitting the appointment of a Redeemer as an *entirely* new economy of the moral relations of men with their Almighty Governor, in regard to the terms of their acceptance, our author briefly proposes a theory, which makes the death of Christ the cause, and virtue, holiness, or 'a good life,' the condition, of salvation.

'We must bear in mind that in the business of salvation there are naturally and properly two things, viz. the cause, and the condition; and that these two things are different. We should see better the propriety of this distinction, if we would allow ourselves to consider well *what salvation is*: what the being saved means. It is nothing less than, after this life is ended, being placed in a state of happiness exceedingly great, both in degree and duration, &c.'

After displaying the magnificence of this prospect, he proceeds.

'Will any one then contend, that salvation in this sense, and to this extent; that heaven, eternal life, glory, honour, immortality; that a happiness, such that there is no way of describing it, but by saying that it surpasses human comprehension; will any one contend, that this is no more than what virtue deserves, what in its own proper nature, and by its own merit, it is entitled to look forward to, and to receive? The greatest virtue that man ever attained to, has no such pretensions. The best good action that man ever performed, has no claim to this extent, or any thing like it. It is out of all calculation, and comparison, and proportion, above and more than any human works can possibly deserve. To what then are we to ascribe it, that endeavours after virtue should procure, and that they will in fact procure, to those who sincerely exert them, such immense blessings? To what but to the voluntary bounty of Almighty God, who in his inexpressible good pleasure hath appointed it so to be? The benignity of God towards man hath made him this inconceivably advantageous offer. But a most kind offer may still be a conditional offer. And this, though an infinitely gracious and beneficial offer, is still a conditional offer, and the performance of the conditions is as necessary, as if it had been an offer of mere retribution.

'Some who allow the necessity of good works to salvation, are not willing that they should be called conditions of salvation. But this, I think, is a distinction too refined for common Christian apprehension. If they be necessary to salvation, they are conditions of salvation, so far as I can see.

'The cause of salvation is the free will, the free gift, the love and mercy of God. That alone is the source, and fountain, and cause of salvation, from which all our hopes of attaining to it are derived. To

cause is not in ourselves, nor in any thing we do, or can do, but in God, in his good will and pleasure. Therefore, whatever shall have moved and excited and conciliated that good will and pleasure, so as to have procured that offer to be made, or shall have formed any part or portion of the motive from which it was made, may most truly and properly be said to be efficacious in human salvation. This efficacy is in Scripture ascribed to the death of Christ. It is attributed in a variety of ways of expression. He is a sacrifice, an offering to God, a propitiation, the precious sacrifice foreordained, the 'Lamb slain from the foundation of the world, the Lamb which taketh away the sin of the world:' we are 'washed in his blood,' we are 'justified by his blood,' we are 'saved from wrath through him,' &c. &c.

'Still it is true that a man will not obtain what is offered, unless he comply with the terms; so far his compliance is a condition of his happiness. But the grand thing is the offer being made at all. That is the ground and origin of the whole. That is the *cause*.' pp. 313, 314, 315, &c.

The Doctor himself is fully aware that this view of the subject, notwithstanding every precaution in the statement, every admonition of unworthiness, every representation of the magnitude of the promised felicity, and every eulogium of the generosity of the divine Benefactor, will yet have a strong tendency, as the human mind is constituted, to cherish notions of high desert after all. He has taken pains, and made a very plausible representation of a parallel case, to prevent this obvious consequence. But we think it would so infallibly result, as to destroy that estimate of the Christian economy as a system of pure absolute mercy, which is so often expressed in the New Testament, and to preclude that feeling of boundless obligation which animated the gratitude and devotion of the apostles.

In the way of shewing the incorrectness of the theory, it will be enough just to notice the very imperfect conception and definition of salvation with which it sets out. If any one thing be evident in the New Testament, it would seem to be, that salvation, as there described, does not consist solely in a final preservation from punishment and attainment of the heavenly felicity, but includes essentially that sanctified state of the mind and character, which forms a preparation for that final happiness. This purified state, we apprehend, is represented not as a mere antecedent circumstance of salvation, but as a part of its very essence. But it would be strangely incorrect to call that a *condition* of salvation, which is an essential part of it.

Again, the Christian Scriptures state, we should think, with the utmost distinctness, that the sanctity of mind which is the operating principle in all practical Christian virtue, and but for which not one act of true Christian virtue would ever be performed, is just as much a free gift of the divine mercy,

and just as impossible to have been otherwise obtained, as that final felicity which is the completion of salvation ; but it would be strange to call that a condition, of which the substance is to be effected by the very Being who prescribes it.

There are in the volume several sermons on the influences of the Holy Spirit ; but they do not lay down a very defined doctrine on the subject. In some passages the preacher seems very anxious to avoid representing those influences as of purely arbitrary operation, on the part of the Divine Being, and to maintain that they are determined toward their object by some favourable predisposition in that object ; or that they are not often granted till after they are requested. In other passages, the theory of the divine operations on the mind appears to us to go very nearly the whole length of the doctrine denominated Calvinistic, particularly when the Doctor adverts to the sudden conversion of very wicked men. On this topic he speaks in much stronger terms than are probably ever heard from the greater number of the pulpits of our established church ; in such terms, indeed, as from any other man would be deemed most methodistical and fanatical. He expresses (and every page of the book bears the most perfect marks of sincerity) his delight and his thankfulness to Heaven, on account of those instances of a sudden change of mind and character,—in consequence perhaps of hearing a sermon, or reading a passage of the bible, or hearing some casual observation,—which many official divines are attempting to scout, in language of ridicule or rancour, as the freaks or fancies of a pernicious enthusiasm. The Doctor had too much of the spirit of a true philosopher, to reject an important class of facts in forming his theory ; and too little of the bigot, to be indignant that notorious sinners should become devout Christians and virtuous citizens, because they became so in the mode and the precincts of Methodism. For this contempt of the ignorant, bigoted, and irreligious rant which prevailed around him, we honour him too much, to be willing to make any of the remarks which we intended on some parts of his sermon on ‘The Doctrine of Conversion,’ founded on that expression of our Lord, ‘I am come not to call the righteous, but sinners, to repentance ;’ on which he observes, ‘It appears from these words, that our Saviour, in his preaching, held in view the character and spiritual situation of the persons whom he addressed ; and the differences which existed among them in these respects : and that he had a regard to these considerations, more especially in the preaching of repentance and conversion.’ (p. 116.) We would only just ask, Who were the righteous among our Lord’s hearers ? the Scribes, Pharisees, and Rulers ? Or were they the Sadducees ? Or were they the publicans and sinners ? Plainly who and

where were they? Can any thing be more evident, than that it was of the very essence of our Lord's mission and ministry to adjudge them *all* unrighteous, absolutely every one, excepting those who were become his converts and disciples? Could any of his hearers reject *him* and be righteous? But it is plain that the epithet was not in this instance applied by him to his converts and disciples, as it had been absurd to say, 'It is not my object to convert those whom I have already converted.' If therefore the term was applied to any class of his hearers, it must be to those who rejected him. And how could it be applied to them? How but evidently in the sense in which the text has been so often explained, as a severe irony on the proud self-righteous Pharisees? Or if such a mode of expression be thought inconsistent with the solemn simplicity of our Lord's character, the passage may be interpreted as this simple proposition,—that it was *because* these persons, in whose company he was so often found, were sinners, that he frequented their company; that to be in the society of sinners was the sole object of his sojourning on earth, for that, if men had been righteous, they would not have needed a Saviour.

As the sermons are nearly forty, we do not give all their titles. A considerable proportion are entirely practical. A very able one, on the 'Destruction of the Canaanites*,' ought to have been four times its present length.

It would be ridiculous in us to affect to recommend a volume written by Dr. Paley. It will be extensively read; its readers will receive many useful and striking thoughts; and we earnestly wish they may study the New Testament enough, to be saved from any injurious impression of what we cannot allow ourselves to regard as unimportant errors.

Art. II. *Philosophical Transactions of the Royal Society of London*, for the Year 1807. Part I. 4to. pp. 132 and 26. Price 10s. Nicol.

IT is unnecessary to enumerate the causes which have so long delayed our intended critiques of the successive volumes of the Transactions of the Royal Society of London. In consequence of the arrangements we have now made, we trust that no such omission will occur in future; and we propose giving an account of one *Part* of these Transactions in each of our following numbers, till we have overtaken and described the Part last published.

In the half volume now before us, there are six papers; which we shall describe in their order.

* A good summary of the arguments on this subject will be found in a recent Number of the "*Pantologia*," Art. *Canaanites*.

I. *The Bakerian Lecture, on some Chemical Agencies of Electricity.* By Humphry Davy, Esq. F.R.S. M.R.I.A. Read Nov. 20, 1806.

This most interesting and valuable memoir, occupying 56 pages, is divided into ten sections. 1. An introduction, in which Mr. Davy points out some errors of other inquirers, and shews by what means they have been misled. 2. On the changes produced by Electricity in Water. 3. On the Agencies of Electricity in the decomposition of various compounds. 4. On the transfer of certain of the constituent parts of bodies by the action of Electricity. 5. On the passage of acids, alkalies, and other substances, through various attracting chemical menstrua, by means of Electricity. 6. Some general observations on these phenomena, and on the mode of decomposition and transition. 7. On the general principles of the chemical changes produced by Electricity. 8. On the relations between the electrical energies of bodies, and their chemical affinities. 9. On the mode of action in the Pile of Volta, with experimental elucidations. 10. General illustrations and applications of the foregoing facts and principles.

We cannot pretend, in the narrow limits we are compelled to assign ourselves, to follow the Professor through the whole train of his reasonings and experiments. It must suffice to state generally, that as, in the Voltaic contacts of metals, copper and zinc appear in opposite states, so Mr. Davy finds that acids and alkalies possess naturally, with regard to each other and the metals, the power of affording opposite electricities; being, as this acute philosopher expresses it, in states of negative and positive electrical energies; and are, of consequence, attracted by bodies in contrary states. Conformably with this, he finds that a decomposition of many bodies, particularly by those containing alkalies, acids, alkaline earths, and metallic oxydes, is effected by the Voltaic circuit; all acid matter arranging itself about the positive point, and the alkaline matters and the oxides round the negative point: the acids and their bases being thus separated, even in their stony neutral compounds. By means of these attracting and repelling powers of the different electricities, acid and alkaline matters are transported, *even through menstrua, for which they have a strong attraction.* On the principles deduced from his accurate and ingenious experiments, Mr. Davy satisfactorily explains several curious chemical and Galvanic facts; such as the decomposition of muriat of soda between the plates; the appearance of acids and of alkaline or metallic bases, at the different poles of the pile; the separation of water into oxygen and

hydrogen; and the obtaining of acid and of alkali from water which is apparently pure. The latter part of the paper consists of a series of detached remarks, suggested by the whole inquiry; and from this we shall extract a few paragraphs.

‘Many applications of the general facts and principles to the processes of chemistry, both in art and in nature, will readily suggest themselves to the philosophical enquirer.

‘They offer very easy methods of separating acid and alkaline matter, when they exist in combination, either together or separately, in minerals; and the electrical powers of decomposition may be easily employed in animal and vegetable analysis.

‘A piece of muscular fibre, of two inches long and half an inch in diameter, after being electrified by the power of 150 for five days, became perfectly dry and hard, and left on incineration no saline matter. Potash, soda, ammonia, lime, and oxide of iron were evolved from it on the negative side, and the three common mineral acids and the phosphoric acid, were given out on the positive side.

‘A laurel leaf treated in the same manner, appeared as if it had been exposed to a heat of 500° or 600° Fahrenheit, and was brown and parched. Green colouring matter, with resin, alkali, and lime, appeared in the negative vessel: and the positive vessel contained a clear fluid, which had the smell of peach blossoms; and which, when neutralized by potash, gave a blue-green precipitate to solution of sulphate of iron; so that it contained vegetable prussic acid.

‘A small plant of mint, in a state of healthy vegetation, was made the medium of connection in the battery, its extremities being in contact with pure water; the process was carried on for ten minutes: potash and lime were found in the negatively electrified water, and acid matter in the positively electrified water, which occasioned a precipitate in solutions of muriate of barytes, nitrate of silver, and muriate of lime. This plant recovered after the process: but a similar one, that had been electrified for four hours with like results, faded and died. The facts shew that the electrical powers of decomposition act even upon living vegetable matter; and there are some phenomena which seem to prove that they operate likewise upon living animal systems. When the fingers, after having been carefully washed with pure water, are brought in contact with this fluid in the positive part of the circuit, acid matter is rapidly developed, having the characters of a mixture of muriatic, phosphoric, and sulphuric acids; and if a similar trial be made in the negative part, fixed alkaline matter is as quickly exhibited.

‘The acid and alkaline tastes produced upon the tongue, in Galvanic experiments, seem to depend upon the decomposition of the saline matter contained in the living animal substance, and perhaps in the saliva.

‘As acid and alkaline substances are capable of being separated from their combinations in living systems by electrical powers, there is every reason to believe that by converse methods they may be likewise introduced into the animal œconomy, or made to pass through the animal organs: and the same thing may be supposed of metallic oxides; and these ideas ought to lead to some new investigations in medicine and physiology.

'It is not improbable that the electrical decomposition of the neutral salts in different cases may admit of æconomical uses. Well burned charcoal and plumbago, or charcoal and iron, might be made the exciting powers; and such an arrangement if erected upon an extensive scale, neutrosaline matter being employed in every series, would, there is every reason to believe, produce large quantities of acids and alkalies with very little trouble or expence.' pp. 51—54.

Altogether, the researches described in this paper furnish some of the most striking results, and suggest some of the most interesting topics of inquiry, that have flowed from chemical experiments, since the introduction of the new nomenclature. Indeed, the very ingenious and scientific Professor has already pursued his own course of argumentation and experiment with singular success; as we shall have occasion to describe more fully, in noticing his next communication to the Royal Society. At present, we have only to add, that a tribute of respect has been paid Mr. Davy on this occasion, by the author of a late splendid work, in which the apparatus employed in these experiments is placed as a new constellation, between Pegasus and the Eagle: and farther, that the Professor has been honoured with the prize, allotted by Bonaparte to the author of any discovery relating to Galvanism, which may constitute an important æra in the science.

II. *On the Precession of the Equinoxes.* By the Rev. Abram Robertson, M. A. F. R. S. Savilian Professor of Geometry in the University of Oxford. Read Dec. 18, 1806.

The phenomenon of the precession of the Equinoxes, which is one of the most important consequences of the theory of gravitation, and furnishes one of the strongest proofs of the truth of the Newtonian Philosophy, has exercised the powers of the greatest mathematicians and philosophers of the eighteenth century; yet has presented a difficulty, which till very lately has proved insuperable. To describe the *general* causes of this and other connected phenomena is sufficiently easy; but to go through the minutiae of the reasoning, and complete the computation, has been found difficult indeed. If the earth were exactly spherical, the particles of matter situated on different sides of its centre would be equally attracted by the sun, and there would not result any libratory motion about that centre. But the earth being formed protuberating toward the equatorial regions, in order to prevent the evils that would otherwise arise from the rotatory motion*, the equality of balance is destroyed. The particles composing the protuberance may be considered either as a kind of

* See Ecl. Rev. Vol. iii. p. 1102.

meniscus embracing the globe, or as a congeries of little moons fixed in union one to another and to the terrestrial sphere. Now each of these would experience inequalities analogous to those of the real moon; that is to say, its nodes would retrograde with respect to the ecliptic, by the action of the sun. But these particles, adhering to the terrestrial globe, cannot have such a motion without first separating from it; they therefore tend to force it along with them in the retrogradation; and though their motion, communicated to so huge a mass, is considerably weakened, yet it is not entirely insensible. The entire mass, therefore, yields as it were little by little, and the equator of the earth retrogrades slowly over the ecliptic, thus producing the *precession of the equinoxes*. The moon acting upon the earth by its attraction in like manner with the sun, will of course occasion analogous motions; and the comparative minuteness of its mass is even more than compensated by its proximity. But as its positions with respect to the earth are incessantly changing, the effects which thence result are equally variable. Hence the action of the moon is not limited, as is that of the sun, to produce a motion in the equinoxes; it principally causes the *obliquity* of the ecliptic to vary, and produces the *nutation of the earth's axis*: and these inequalities, which are peculiarly due to it, have periods which depend upon its motions. The mean value of the precession being the result of the joint actions of the sun and moon, while the nutation is produced chiefly by that of the moon; these phenomena become interesting, not only on their own account, but because the ascertaining of their magnitudes furnishes a method of measuring the comparative magnitudes of the sun and moon. For these reasons, the determination of the precession has become a most important problem in physical astronomy. The method of solution was first sketched by Newton himself; and though, as his candid commentator Daniel Bernoulli remarks, "he saw, through a veil, what others could hardly discover with a microscope in the light of the meridian sun," yet it was soon discovered that he had fallen into error in his investigations on this subject. Mr. Landen, in the first volume of his "Memoirs," has the honour of having first detected the source of Newton's mistake, by discovering that when a rigid annulus revolves with two motions, one in its own plane, and the other round one of its diameters, half the motive force acting upon the ring is counteracted by the centrifugal force arising from the compound motion, and half only is efficacious in accelerating the plane of the annulus round its diameter. Mr. L. however, did not expressly demonstrate this: but it has been done very elegantly by Dr. Brinkley, in

Dr. M. Young's valuable memoir on this intricate subject in vol. vii. of the Irish Transactions.

There still, however, remained something to accomplish; viz. to exhibit the solution of the problem in a form suited to the comprehension of those who were moderately versed in the geometrical and fluxional branches of science; and this is now attempted by Dr. Robertson, in a way that does him much credit. He considerably simplifies the process of investigation, by stating, on the most perspicuous and unexceptionable principles, the primary properties of compound rotatory motion. He then states the circumstances to which the earth is subject, as to the production of the precession of the equinoxes.

At the vernal equinox, for instance, a straight line drawn from the centre of the sun to that of the earth is in the plane of the equator, and therefore, as equal portions of the protuberant matter of the earth are above and below the ecliptic, the attractive power of the sun has no tendency to alter the position of the equator. But, in consequence of the earth's motion in its orbit, it very soon after the equinox presents a different position of the equator to the sun. The equilibrium of the protuberant parts of the earth, above and below the ecliptic, and towards the sun, is then done away, and the attraction of the sun on that side, where the greatest quantity of protuberant matter is, tends to bring down the equator into the ecliptic, or to cause the earth to revolve about a diameter of the equator. This attractive influence of the sun gradually increases a little till the summer solstice; it then gradually decreases in the same degree till the autumnal equinox, when it vanishes. From the autumnal equinox to the winter solstice it again gradually increases a little; and it then gradually decreases in the same degree till the vernal equinox, when it again vanishes. This recurrence and continuance of action is annually repeated.

Similar observations apply to the attraction of the moon on the protuberant parts of the earth. When a straight line drawn from her centre to that of the earth is in the plane of the equator, the attractive influence of the moon has no tendency to change the position of the equator, but in other situations, the attraction of the moon tends to bring the equator of the earth into the plane of the moon's orbit, or cause the earth to move round a diameter of the equator. The recurrences of the moon's action on the protuberant parts of the earth, and the times of their continuing, are repeated every month.

These effects of the sun and moon are to be considered separately; and for the reasons already stated, each of the actions, combined with the diurnal revolution of the earth, may be considered as a particular case of compound rotatory motion. It is needless, however, after investigating the effects of the sun's action, and expressing them in general formulæ, to go over the same steps for ascertaining those of the moon.' pp. 64, 65.

This passage is introductory to the only very difficult part in the inquiry, that is, the determination of the momentary alteration of the position of the earth's axis. The Doctor then combines the sun's disturbing force on the whole mass of the earth, the sun's centripetal force on the earth in its orbit, and the centripetal force of the earth on a body supposed to

revolve at the equator in the space of a diurnal revolution: and thus obtains an expression for the force causing precession. This is the greatest nicety in the whole solution; it required the most skill, and is treated with much perspicuity and comparative simplicity. The quantity of annual precession is then "calculated in the usual way, and also that of nutation, as far as they are produced by the disturbing force of the sun." Dr. Robertson's results are $1'' 27'''$ for the nutation caused by the action of the sun in a quarter of a year, and $21''.0336$ for the annual precession caused by the sun's disturbing force. These results agree nearly with those of Vince, and others, who have given the best solutions to the problem.

We have dwelt the longer upon this article, on account of its importance, and because it has been much misrepresented by some other critics. We would beg to suggest to the learned Professor, the propriety of completing the investigation, with a like regard to simplicity, taking the moon's action, and all the principal sources of irregularity, into the account; and publishing the whole in a separate work. The principal difficulty is now surmounted; and the remaining labour will be greatly facilitated, by recollecting, with regard to difference of density, and variations of solidity and fluidity, the remarkable theorem of Laplace, that "*Whatever be the law of the depth of the sea, and the figure of the spheroid which it surrounds, the phenomena of precession and nutation are the same as if the sea formed one solid mass with that spheroid.*"

III. *An Account of two Children, born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed.* By Everard Home, Esq. F. R. S. Read Jan. 15, 1807.

The two cases, here described, occurred under Mr. Home in St. George's Hospital, in the year 1806. Mr. H. has related them, because he thinks they serve to explain the reason of the difference between the celebrated observations of Mr. Cheselden, in the Phil. Trans. 1728, and those of Mr. Ware, in 1801. The conclusions drawn by Mr. Home, are as below:

'That, where the eye before the cataract is removed, has only been capable of discerning light, without being able to distinguish colours, objects after its removal will seem to touch the eye, and there will be no knowledge of their outlines, which confirms the observations made by Mr. CHESelden:

'That, where the eye has previously distinguished colours, there must also be an imperfect knowledge of distances, but not of outline, which however will afterwards be very soon acquired, as happened in Mr.

WARE's cases. This is proved by the history of the first boy in the present Paper, who before the operation had no knowledge of colours or distances, but after it, when his eye had only arrived at the same state, that the second boy's was in before the operation, he had learnt that the objects were at a distance, and of different colours: that when a child has acquired a new sense, nothing but great pain or absolute coercion, will prevent him from making use of it.

'In a practical view, these cases confirm every thing, that has been stated by Mr. POTT and Mr. WARE, in proof of cataracts in children being generally soft, and in favour of couching, as being the operation best adapted for removing them. They also lead us to a conclusion of no small importance, which has not before been adverted to; that when the cataract has assumed a fluid form, the capsule, which is naturally a thin transparent membrane, has to resist the pressure of this fluid, which like every other diseased accumulation is liable to increase, and distend it, and therefore the capsule is rendered thicker and more opaque in its substance, like the coats of encysted tumours in general.

'As such a change is liable to take place, the earlier the operation is performed in all children, who have cataracts completely formed, the greater is their chance of having distinct vision after the operation.' pp. 91, 92.

IV. *Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals, with a View to ascertain the Situation of the digestive Organ.* By Everard Home, Esq. F. R. S. Read Feb. 12, 1807.

These observations are intended to shew, that the stomach of the whale forms a link in the gradation toward the stomachs of truly carnivorous animals. The whale examined by Mr. Home was thrown upon the Sussex coast, in August, 1806, and was brought to shore alive by the Worthing fishermen. It had a stomach with four cavities, of which the first appeared peculiarly adapted to the solution of bones. Mr. Hunter, it seems, thought the second cavity to be the true digesting stomach; but Mr. Home concluded that in this animal, "from the peculiarities of its economy, and the nature of the food, not only a cuticular stomach is necessary, but also two glandular ones, in which it undergoes changes preparatory to its being converted into chyle:" so that, in his opinion, chylication is completed in the *fourth* cavity. In our opinion, the examination of more subjects, in different circumstances, is necessary to determine the point. This paper is illustrated by two admirable engravings, by Basire.

IV. *On the Formation of the Bark of Trees.* By T. A. Knight, Esq. F. R. S. Read Feb. 19, 1807.

Malpighi supposed that the cortical substance, which is annually generated, derives its origin from the older bark; the interior part of the new formed substance being annually transmuted into alburnum, or sap-wood: while the exterior part, becoming dry, forms the outward covering, or cortex. Hales,

on the contrary, contended that the bark is derived from the alburnum, and that it does not undergo any subsequent transformation. Mr. Knight's experiments tend to shew that neither of these opinions is perfectly correct; but they do not furnish us with any explication which is satisfactory. He thinks it probable, however, 'that a pulposus organisable mass first derives its matter either from the bark or the alburnum; and that this matter subsequently forms the new layer of bark.'

This communication seems, altogether, much fitter as the subject of a letter from one friend to another, or as an essay in a magazine, than as a memoir to be published in the Transactions of a learned Philosophical Society.

VI. *An Investigation of the general Term of an important Series in the Inverse Method of finite Differences.* By the Rev. John Brinkley. D.D. F.R.S. &c. Read Feb. 26, 1807.

The object of this curious paper cannot be better stated than in Dr. Brinkley's own language

'The theorems relative to finite differences, given by M. LAGRANGE in the Berlin Memoirs for 1772, have much engaged the attention of mathematicians. M. LAPLACE has been particularly successful in his investigations respecting them; yet an important difficulty remained, to endeavour to surmount which is the principal object of this Paper. The theorems alluded to may be thus stated.

'Let u represent any function of x . Let $x+h$, $x+2h$, $x+3h$, &c. be successive values of x , and u , u , u &c. corresponding successive values of u . Let $\Delta^n u$ represent the first term of the n th order of differences of the quantities u , u , u &c. And let also $S_n u$ represent the first term of a series of quantities, of which the first term of the n th order of differences is u . Then (e representing the series $1+1+\frac{1}{1.2}+\frac{1}{1.2.3}+$, &c.)

$$1. \Delta^n u = \left(e^{\frac{u}{x}} - 1 \right)^n. \quad 2. S_n u = \left(e^{\frac{u}{x}} - 1 \right)^{-n} \quad \text{provided that}$$

in the expansion of $\left(e^{\frac{u}{x}} - 1 \right)^n$, $\frac{u}{x^2}$, $\frac{u}{x^3}$ &c. be substituted for $\left(\frac{u}{x} \right)^2$, $\left(\frac{u}{x} \right)^3$ &c.; and provided that in the expansion of

$$\left(e^{\frac{u}{x}} - 1 \right)^{-n}, \text{ fl. } u x^n, \text{ fl. } u x^{n-1}, \text{ \&c. be substituted for } \left(\frac{u}{x} \right)^{-n}, \left(\frac{u}{x} \right)^{-n+1} \text{ \&c. and } \frac{u}{x^2}, \frac{u}{x^3}, \text{ \&c. be substituted}$$

for $\left(\frac{u}{x} \right)^2$, $\left(\frac{u}{x} \right)^3$, &c.

‘These theorems, which M. Lagrange had not demonstrated except by induction, have since been accurately investigated in different ways by M. Laplace, and also by M. Arbogast.

‘The expanded formula for $S^n u$, or, more accurately speaking, the natural series for $S^n u$ is of the form

$$\frac{\alpha}{h^4} \Pi. u x^n + \frac{\beta}{h^{n-1}} \Pi. u x^{n-1} \dots \Delta u x + u + \pi \frac{n}{x} h + \rho \frac{u}{x^2} h^2 + \&c.$$

‘The coefficients α , β , γ , &c. are readily obtained by equations of relation, which were first given by Lagrange. But to complete the solution it is obviously necessary to obtain the law of progression, and be able to ascertain any coefficient independent of the preceding ones. This has not hitherto been done, as far as I know, except in the case of $n=1$.’ pp. 114, 115.

To facilitate the investigation of these and other subordinate theorems, included in the memoir, Dr. Brinkley introduces a new notation, by which some very complex expressions are avoided. He has undoubtedly conquered the difficulty with which many preceding analysts have so unsuccessfully contended: but we think it was possible to have given more perspicuity to the disquisition. We have a very high respect, however, for the abilities of this mathematician; and earnestly wish that, instead of communicating insulated memoirs on kindred subjects, to *different* Philosophical Societies, he would soon favour the public with the important publication to which he adverts in the following passage; as such an undertaking has been long a desideratum.

‘The important uses to be derived from finding fluxions per saltum in the reduction of analytical functions, and from the converse, induced me to draw up a particular work on that subject. Its publication has hitherto been delayed by my unwillingness to offer a fluxional notation different from either that of Newton or Leibnitz, each of which is very inconvenient as far as regards the application of the theorems for finding fluxions *per saltum*.’ p. 121.

This part of the Transactions terminates with the Meteorological Journal, kept at the apartments of the Royal Society, for the year 1806. None of the results are sufficiently remarkable to need recording here. The variation of the magnetic needle for June 1806, is stated to be $24^\circ 8' 6''$: so that it is obviously vacillating about a limit; the variation being in July, 1802, $24^\circ 6'$; July 1803, $24^\circ 7' 9''$; July 1804, $24^\circ 8' 4''$; and July 1805, $24^\circ 7' 8''$. We may add that the observations at Paris, for a period of twelve years, favour a similar conclusion.

Art. III. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes, Critical and Explanatory.* 12mo. pp. 646. Price 8s. royal 8vo, 16s. Johnson, &c. 1808.

Art. IV. *A New Testament; or the New Covenant, according to Luke, Paul, and John.* Published in Conformity to the Plan of the late Rev. Edward Evanson, A.M. 12mo. pp. 383. Price 8s. 6d. Johnson, 1808.

WE intend to discuss the merits of these works in one critique, as they are closely allied by their avowed design, and by many features of their execution and character; and as our observations on the general subject of the criticism and translation of the Holy Scriptures must, of course, be applicable to both. The party which, with exemplary modesty and logical justice, assumes the title of 'Rational' and 'Unitarian,' has within a short period put on appearances of zeal and ardour remarkably the reverse of that comparative torpor for which it was formerly distinguished. The more elaborate and important of the two books before us, the 'Improved Version,' is one of the symptoms of this change of character. The fact of such a change, with its origin, circumstances, and probable effects, we view without dismay: we even consider it as promising eminent advantage to the cause of genuine Christianity.

The friends of that religious system which we regard as founded in the perfect attributes and government of God, and as delivered by his inspired messengers, have been too inattentive to some of the means of educating and confirming its doctrines. Occupied, certainly to much better purpose, in bearing the fruits of faith, the works of evangelical benevolence and practical holiness, they have not sufficiently adverted to the necessity of *Critical Philology*, an object of great, though of subordinate importance, for the students and advocates of divine truth; the objects are by no means incompatible, and attention to one neither requires nor justifies neglect of the other. Of this neglect, however, a very different class of men, addicted to study or speculation, and adversaries of sentiments which we deem scripturally pure, have carefully availed themselves; and have employed *their more abundant leisure* in acquiring, and partially applying, the great resources of scriptural criticism. Hence the cause of error has often enjoyed a triumph to which it had no legitimate claim; and that of revealed truth has been unconsciously betrayed by incompetent or injudicious defenders. We trust, that the augmented efforts of its opponents will urgently stimulate its friends. The result of accurate research and impartial conclusion, furnished by competent learning, judiciously employed, and

accompanied by candour and integrity of spirit, cannot but be highly favourable to the advancement of scriptural knowledge. To accomplish this desirable purpose, let them candidly acknowledge, and cordially imitate,—above all, let them scorn to depreciate—the laudable researches of those, in whom they are compelled to behold so much that demands condemnation or regret. It was one of the resolutions of the admirable President Edwards, thankfully to accept of light or instruction from any quarter, though it were from a child or an enemy.

‘Search the Scriptures,’ is a command which every Christian must feel it a most important duty and advantage to obey. It cannot therefore be unworthy of his attention, to procure the *most correct text* of the sacred books; that is, the most faithful and perfect report of what the Redeemer taught, and what his prophets and apostles and evangelists committed to writing?—But are we not already possessed of this perfect report? Are not our common printed editions, whether of the original scriptures or of translations, worthy in all cases whatever of entire and unlimited confidence? It has often been said, and very justly, that there is no copy of the Scriptures existing from which an honest inquirer might not learn enough to ensure his eternal felicity. But the question before us is a very different one. The resolution of it, to any tolerable scholar, would be easy, though in some respects it may be delicate. The unreasonable rage for innovation, in certain half-formed critics, but finished dogmatists, has established in many sober and pious minds a strong and jealous prejudice against all proposals of emendation. It has even been taken for granted by some, with equal absurdity and injustice, that decisions or even doubts against the perfect purity of the received text, are a mark of disaffection to the orthodox faith: thus mingling questions of mere intellectual and almost mechanical disquisition, with that too well known compound of violent human passions, the *odium-theologicum*.

Before we propose an opinion on the merits and demerits of the books on our table, we shall as briefly as possible discuss the important previous question which we have just stated. It has two parts: the first relates to the character and authority of our current *Translation*; the second, to the state of the original *Text*.

I. Is the authorized Version of the Holy Scriptures (usually called King James’s, and which has been in general use in the British nation since the year 1611) so far a just and accurate representation of the Divine Originals, as to render impracticable, or, at least, unnecessary, any attempt to produce a *more perfect translation*?

It might illustrate the subject, were we to extend our remarks to the history and character of the German, Dutch, French, Welch, and other modern translations of the Bible; but our necessary limits prohibit so wide a range.

Our Anglo-Saxon ancestors, there is reason to believe, possessed at least two versions of the divine word; the first made by the Venerable *Bede*, who died A. D. 734, and another, in part, or perhaps wholly, by the illustrious hand of our patriot king, *Alfred*. After the Norman conquest, there were several partial translations into English, of the Psalms, Gospels, and Epistles. In the fourteenth century, *Wicliff* translated the whole Bible. The New Testament of this translation was often transcribed and widely circulated. Even now, fair manuscripts of it are not very uncommon*. The art of printing had not the honour of producing an English edition of the Scriptures till 1526, when the New Testament, translated by the martyr Tyndale, was printed in Germany, but it is not certainly ascertained whether at Antwerp, Cologne, or Hamburg. In the forty-two subsequent years, there were no fewer than *five* New Versions:—Coverdale's, Cranmer's, Tavernier's, that by the English exiles at Geneva, and Archbishop Parker's, usually called the Bishops' Bible, because it was the joint production of the worthy Metropolitan and eight other prelates, with five inferior dignitaries. From 1568 to 1613, this last translation was used, by royal authority, in the churches; but the Genevan was more popular, and more generally read in private.

In 1604, James I. issued his commission to fifty-four learned men †, for a *New Translation*; which, having been executed in the space of three years, with much diligence and ability, was printed in 1611, 'By his Majesty's special Command,'

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Cl. I. At Westminster.—From *Genesis* to 2 *Kings*.

Dr. Lancelot Andrews, B. of Winchester; Dr. John Overall, B. of Norwich; Dr. de Saravia, Preb. of Canterbury; Dr. Rich. Clarke; Dr. John Layfield; Dr. Leigh; Mr. Burleigh Stretford; Mr. Kinge Sussex Mr. Thompson Clare; and Mr. Bedwell.

and has ever since continued in general use. To this, which is commonly called the *Authorized Version*, our question relates; and it obviously includes some subordinate inquiries.

I. Were the Hebrew and Greek languages, considered merely as languages, *as well understood* by the learned in 1607 as they are now in 1809?

Certainly not. The highest degree of the knowledge of the Hebrew tongue then possessed, was drawn solely from the Rabbinical sources, and these but imperfectly explored. Every Orientalist *now* knows that Hebrew and Chaldee can be understood but very insufficiently, without the light cast upon them by the Arabic. Yet this important light had scarcely dawned, at the commencement of the 19th century. It would fill a volume to give the barest sketch of the treasures with which the study of the Old Testament language has been enriched, by the Buxtorfs, the Cappells, Erpenius, De Dieu, James Alting, Pocock, Lightfoot, Castell, Hyde, and pre-eminently Schultens and his school. But these treasures lay deep in the

Cl. II. At Cambridge.—From *1 Chron.* to the *Song of Solomon*.

Mr. Edw. Livelye, Heb. Prof.; Dr. Richardson; Mr. Chaderton; Mr. Dillingham; Mr. Harrison; Dr. Andrews; Mr. Spalding; and Mr. Binge.

Cl. III. At Oxford.—The *Prophets*, and *Book of Lamentations*.

Dr. Hardinge, Heb. Prof.; Dr. Reynolds; Dr. Holland; Dr. Kilby; Mr. Smith Hereford; Mr. Brett; and Mr. Fairclough.

Cl. IV. At Cambridge.—The *Apocrypha*.

Dr. Duport; Dr. Branthwaite; Dr. Radcliffe; Mr. Warde, of Eman. Coll.; Mr. Downes; Mr. Bois; and Mr. Warde, of King's Coll.

Cl. V. At Oxford.—The *Gospels*, *Acts*, and *Revelation*.

Dr. Tho. Ravis, B. of Gloucester; Dr. Geo. Abbott, Abp. of Canterbury; Dr. James Montague, B. of Bath and Wells; Dr. Giles Thompson, B. of Gloucester; Sir Henry Savile; Dr. Perin; Dr. Ravens; Mr. Harmer.

Cl. VI. At Westminster.—The *Epistles*.

Dr. Wm. Barlow, B. of Rochester; Dr. Hutchinson; Dr. Spencer; Mr. Fenton; Mr. Rabbett; Mr. Sanderson; and Mr. Dakins.

To those who afterwards filled episcopal sees, we have annexed their *subsequent* promotions; though none of them were Bishops at the date of the Commission. The above number, forty-seven, must be increased by seven more; who, from death or other causes, failed to perform their parts, or else were overseers, to assist in inspecting and finally determining. Dr. Andrews, Dr. Bilson, afterwards B. of Winchester, and Dr. Miles Smith, afterwards B. of Gloucester, revised the whole, and wrote the Dedication. The Preface is attributed to Miles Smith. Though the Commission was dated 1604 (supp. April or May) the work was not begun till 1606, or the beginning of 1607.

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We have reason therefore to assert, that the Hebrew and Greek languages, extensively considered, were by no means so well understood by the scholars of King James's reign, as they may be and are now by scholars of equal talent and diligence. (57)

2. Was the *peculiar phraseology* of the scriptural writers, especially in application to the New Testament, properly known and attended to, as it has been in more recent times?

Calvin, Beza, Castellio, and Joseph Mede, had some just views of the idiom which is peculiar to the Scriptures, and which has given so marked and unique a character to the Alexandrine Old Testament, to the Apocrypha, and in the most especial and interesting respect of all, to the New Testament. But they rather employed their discoveries for the elucidation of theological difficulties and the symbols of prophecy, than attempted to form them into a body of consistent principles. It is necessary to remark, that King James's translators were grossly inattentive to the rendering of idiomatical expressions by equipollent English phrases; considering the knowledge which even then was accessible. But it must be confessed, that the *means* were not fully developed of pursuing this subject to its proper extent. The vain and injudicious Heinsius, by his *Exercitationes Sacrae*, called out, in 1643, the mighty Salmasius in his *Commentarius de Lingua Hellenistica*, and the facetious author of the *Funus Linguae Hellenisticae*. Our learned countryman Gataker contributed largely to the discovery and confirmation of just principles,

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both in basis and in superstructure, on the Style of the New Testament. The Dutch and German philologists of the eighteenth century have vigorously carried forwards their disquisitions on this important topic, highly to the satisfaction of biblical students. Some of them, it is true, have latterly displayed an equal want of sense and of piety, in the ridiculous length to which they have forced some of their conclusions; but the principles are not less valuable for having been abused. The very extravagance itself furnishes at once the motive and the means of restoring the investigation to the course, which good learning and a little sound judgement may, without much perplexity, discover.

There is, besides, another department of biblical criticism, of which our Translators scarcely ever thought. We mean the elucidation of Scriptural phraseology, by the numerous facts furnished by Travels in Palestine, Syria, Egypt, &c. and by the attention paid, within the last thirty years to the history, laws, religions, and customs of the Asiatic nations. The collections of Harmer,* and the fragments appended to the recent Edition of Calmet, are convincing proofs that the instrumental means for understanding, and consequently for translating the Sacred Scriptures, are incomparably more abundant at present than they were two hundred years ago.

3. Were the means and opportunities, which King James's Translators actually possessed, employed in the *best* and *fairest* manner for the improvement and perfection of their great work?

This inquiry, also, we fear that we cannot answer in the affirmative. On looking over the list of translators, we feel some surprize that so few names occur that have the reputation of illustrious sholarship. There are symptoms, too many and too unequivocal, of an unworthy party spirit in the selection of persons, and in the arrangements prescribed. It was avowedly a leading object with the King, when he resolved on the measure, to make the new version an instrument of opposition to the *Puritans*, a body to whom the religious and political happiness of Britain is under indelible obligations. Hugh Broughton, though accused of visionary notions, and of a warmth and haughtiness of disposition which persecution is apt to engender in an ardent mind, was in all probability the most profound Hebrew and Rabbinical scholar in Christendom; he possessed a surprizingly extensive and accurate knowledge of Greek; he had already distinguished himself by numerous and learned publications on Biblical Criticism: he made an offer of his services to the King, but it was

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treated with contemptuous disregard,—for he was suspected of Puritanism, and was odious to the cruel and oppressive Archbishop Bancroft. The third of the Injunctions, which his Majesty dictated to the translators, indicates the unfair spirit of which we complain: and there is evidence enough that the known predilections and the positive commands of the Royal Critic were dutifully honoured.

4. Did the translators use a becoming care and precision in the selection of English words and phrases; so that their terms should originally, and still, notwithstanding the lapse of two centuries, suggest the *most proper* and *faithful* idea of the original?

It would be absurd to expect that any translators could raise an impregnable rampart against the gradual wearings and innovations which time and usage effect in all spoken languages. The only method of obviating this inconvenience is, to apply a timely and temperate revision, as it may become necessary. But we should most strongly deprecate the removal of those venerable archaisms which add a solemn dignity to the vernacular Scriptures, except only where their retention leads to an erroneous construction. That many such instances do exist, is unquestionable. They produce, in some cases, a perplexing ambiguity; and, in some others, they can scarcely fail to suggest a wrong idea to the plain English reader.

For example: To ‘take account of,’ is now universally understood to denote the taking of a list, inventory, or description: but it is used in the sense of *settling accounts*, Matt. xviii. 23. ‘Worship,’ a word now restrained to the giving of divine honours, is frequently used to denote *respectful civility of behaviour*.—The verb ‘deliver’ in several places occurs, in an acceptation the very reverse of its constant use at present. How few among the poor and uninformed can be presumed to understand the following words, when they meet with them in their Bibles, in the significations which we have annexed, but which are undoubtedly the meaning of the translators:—‘Living’ for *Property*,—‘Notable’ for *Notorious*,—‘Proverbs’ for *Parables*,—‘Lewdness’ for *Mischivousness*,—‘Plague’ for *Sickness* of any kind,—‘Bishopric’ (Acts i. 20.) for *Office*,—‘Easter’ for the *Passover*,—‘Carriages’ for *Burthens*,—‘To occupy’ for *To trade*,—‘Doubtful’ for *Anxious*; &c. &c.

The translators have evidently *studied* to commit one fault, and that no little one. When a word is repeated in the same context, they have often exercised a systematical ingenuity in *varying* the translation of that word. This practice is not merely censurable for its puerility, but it leads to serious

evils. The English reader feels warranted, or even compelled, to make a distinction in the sense, where he finds one in the phrase. It is to be feared that the mass of common readers are not seldom perplexed to find out the imagined difference between Justification *by* faith, and Justification *through* faith; Rom. iii. 30; between *Living* and *Lively*, 1 Pet. ii. 4, 5; between *He is a debtor* and *He is guilty*, Matt. xxiii. 16, 18; between the *Ruler* of the feast, and the *Governor* of the feast, John ii. 9. It is ever likely to enter the minds of the unlearned, that *Areopagus* and *Mars' Hill* (Acts xvii. 19, 22.) are one and the same place? or that the original word for '*wondered*' in Acts viii. 13. is the very same which had just before (vv. 9 and 11.) been rendered '*bewitched*'?

Most of these examples we have extracted from Dr. Symonds's *Observations*; (4to. Cambridge, 1789) where a list may be found, much more ample than we could wish, of Words and Expressions Unmeaning, Equivocal, Vulgar, Harsh, Obsolete, and Ungrammatical; and all within the confined range of the Four Gospels and the Acts.

It has often been observed that the supplementary words of the translators, distinguished by being printed in *Italics*, are in many instances needless and injurious to the sense. But it is not so generally known, that in the successive editions of the Bible the number of those supplementary words has been *unwarrantably* and *surreptitiously* increased to a large amount.

That such blemishes should disfigure that translation of the best and most important of volumes, which has been and still is more read by thousands of the pious, than any other version, ancient or modern; that they should be acknowledged, by all competent judges, to exist; that they should have been so long and so often complained of; and yet, that there has been no great public act, from high and unimpeachable authority, for removing them, we are constrained to view as a disgrace to our national literature. We do not wish to see our common version, now become venerable by age and prescription, superseded by another entirely *new*; every desirable purpose would be satisfactorily attained by a *faithful* and *well-conducted Revision*. Whether there is much ground for expecting that our wishes, in this respect, will be realized, we cannot pretend to decide; but we know that they are supported by the wisest and best of our countrymen, as well contemporary as deceased. Two testimonies of this kind are so much in point, and so truly express our own views, that we think it right to adduce them. We refer to the honest Bishop Fisher, whose sentiments were adopted and confirmed by one

of the Fathers of our Protestant Church ; and to a well known scholar and divine, who was a shining ornament of the modern episcopal bench.

‘ In this point it is convenient to consider the judgement that John, once Bishop of Rochester, was in, who thus wrote : “ It is not unknown, but that many things have been more diligently discussed, and more clearly understood, by the Wits of these latter days, as well concerning the Gospels, as other Scriptures, than in old time they were. The cause whereof is, for that to the old men the ice was not broken ; or for that their age was not sufficient exquisitely to expend the whole main sea of the Scriptures, or else for that, in this large field of the Scriptures, a man may gather some ears untouched after the harvestmen, how diligent soever they were. For there be yet in the gospels very many dark places, which without all doubt to the posterity shall be made much more open. For why should we despair herein, seeing the gospel was delivered to this intent ?—Who can doubt, but that such things as remain yet unknown in the Gospel shall be hereafter made open to the latter wits of our posterity, to their clear understanding ?” Archbishop *Parker*, Pref. to his Bible ; 1568. p. 5.

‘ As the style of our Vulgar Translation is not only excellent in itself, but has taken possession of our ear and of our taste, to have endeavoured to vary from it, with no other design than that of giving something new instead of it, would have been to disgust the reader.—Whenever it shall be thought proper to set forth the Holy Scriptures, for the public use of our Church, to better advantage than as they appear in the present English Translation, the expediency of which [“ a necessary work,” says the excellent prelate, p. lxix.] grows every day more and more evident, a Revision or Correction may perhaps be more advisable, than to attempt an entirely new one. For as to the style and language it admits but of little improvement ; but, in respect of the *sense* and the *accuracy* of interpretation, the improvements of which it is capable are great and numberless.”—Bishop *Lowth’s* Isaiah, Pref. Diss. p. lxxii.

We are now conducted to a still more important investigation. Whether the preceding remarks on the *Translation* be well founded, or not, it becomes the judicious Christian to ask, What was the *basis* on which the translators rested ? Had they before them a *Text* so cautiously and carefully ascertained, as to deserve admission, as an Authentic Copy of the writings which came from the hands of the holy prophets, apostles, and evangelists ?

II. The question therefore is, whether that Scriptural *Text*, in which the Christian world has generally acquiesced for the last two centuries, and which is the basis of the English and of most other modern established versions, has just claims to be esteemed so perfect, as that all endeavours to render it *more exact* and *faithful* are superfluous, or at least are to be regarded only as critical niceties and learned amusements ?

Whoever has transcribed a writing of moderate length, cannot but be aware of the difficulty, or rather the moral impossi-

bility, of precluding omissions of words, or transpositions, or redundances, or other inadvertent mistakes. And if the original to be copied be worn with age or defaced by accident, if the ink be pale or faded, if the hand-writing be not familiar, or if the work be in a foreign language; the task is more difficult, and the chances of error are multiplied. Let the supposition be carried on. In a longer or shorter period of time, the original writing is lost. But various transcripts of it had been taken. Copies of copies, therefore, go on to be multiplied, in different countries, through a course of years and centuries, and by copyists of every qualification and disqualification, the learned, attentive, and conscientious, and the ignorant, mercenary, hasty, and blundering; moreover, motives of passion, party, and interest, pervert the integrity of some transcribers, and warp the judgement of more; so that in certain critical points and turning passages, where a very slight change of strokes would effect the purpose, *their* transcripts are made to speak a favourite language.

Let any man of plain sense say what should be done, in a case like this, and after the lapse of one or two thousand years, to produce a *true copy* of the authentic document. He would give such advice as the following: "Collect *all* the copies you can. Become versed in the forms of *handwriting* of different ages. Ascertain, of each individual copy, the *date, country, and character* of execution, that is, what marks it bears of accuracy, or of careless and hireling haste,—of strict fidelity, or of being garbled and interpolated,—what peculiarities it possesses, and whether its characteristic peculiarities are fairly attributable to design, or to circumstances above the knowledge and controul of the copyist. *Classify* your whole collection, according to the distinct channels of derivation through which each copy can be traced by legitimate evidence. Study the laws and operations of the mind: place yourself in the circumstances of each writer, and realize the influences to which he was exposed and the advantages which he enjoyed. Perhaps also, there may exist certain *very ancient translations* of this work: And are no *other authors* extant, of an antiquity equal to or far surpassing your best and oldest copies, who have *quoted* this writing? Neglect not to investigate these sources of information. Thus furnished, proceed to your task. *Compare* your documents. Note their *differences*. Examine the *authorities* for every different reading. Ascertain their manifest, or probable, *causes*. And *decide*, by those fair rules of moral evidence which approve themselves to the common sense of mankind. In this careful manner, go through the whole work: and the result will be, if not an absolutely perfect copy of the ori-

ginal, yet as nearly so as circumstances admit *; nor, when you have performed all this, with the requisite pains and fidelity, will it be reasonable to apprehend that any material error will remain."

Lastly, let it be supposed that this has been performed: but, after the lapse of fifty or a hundred years, more manuscript copies, and some of them very old, are brought to light; and certain ancient translations, whose existence was before unknown, are discovered. The art of making a just use of these materials is also considerably advanced. What follows, but that the whole process, to a certain point at least, must be repeated?

Now every part of this series of suppositions has been literally realized with respect to the Holy Scriptures, and other ancient writings. Within forty years after that *august* æra, the invention of printing, the presses established in the great cities of Germany and Italy had sent forth editions of the most admired of the Latin Classics, and some of the Christian Fathers. These first editions were, in general, printed from single manuscripts, or at best from the collation of a small number, and those neither very ancient nor correct, but such as came most readily to hand. Indeed the fountains of manuscript authority were but beginning to be opened; and even the birth of the Art of Criticism, in ascertaining the genuine text of ancient writings, cannot be dated earlier than the sixteenth century, nor its maturity before the middle, or rather the end, of the eighteenth. Fully acknowledging the valuable labours and great merits of the earlier editors during almost three hundred years, we must also admit that the texts of Homer, of the three tragedians, of Athenæus, of Cicero, of Virgil, of Horace, have not, till our own days, been brought to the probably perfect state in which the best and latest editions exhibit them. Some recent editors have, indeed, been too ready to admit alterations in the received text: but the evil has speedily wrought its own cure; and the temerity of rash innovators has been suitably chastised by critics of cooler judgement, and of equal or superior learning. Such, in the advanced state of literary criticism to which the world has arrived, cannot fail to be the issue; and this fact deserves the observation of the serious but unlearned Christian. He has no ground of anxiety for the inviolability of the Divine Word. Modern corruptions of the text or the translation, whether from mistake or design, *cannot* maintain

* One observation will shew how much the correctness of a text depends on the collation of MSS: the most perfect text we have, perhaps, of any classic, is that of Terence, which has been formed from a more extensive collation of MSS. than any other; the most inaccurate and imperfect is that of Patereulus, or of Hesychius, each of which has been formed on the authority of a *single* MS.

their ground. Their detection is ensured by the number, the divers sects and sentiments, and the rivalry, of scholars, critics, and divines. The danger is much greater, that *ancient* corrupt readings (which, in the long night of the middle ages, were easily admitted, and have now obtained a specious sanction from age and seeming authority) should elude the powers of critical discernment.

What, then, is the just statement of facts concerning the commonly-received Greek Text of the New Testament * ?

This question may be briefly and perspicuously answered.

Erasmus had the honour of first giving to the world a printed edition of the Greek Testament, at Basil, from the press of Frobenius, 1516, in folio. It was executed with a most indecent haste. "*Præcipitatum fuit,*" the editor himself acknowledged, "*verius quam editum.*" Hence this and the subsequent editions of Erasmus, 1519 and 1522, are deformed by egregious errors. He had the use of but very few MSS. and none of them of the highest order. It is a curious fact, that, for his first edition, he had only one MS. of the book of Revelation, and that mutilated in several places; Erasmus, therefore, filled up the chasms with *his own translations* from the Latin!—yet of this he has not admonished his readers.

At Alcala † near Madrid, in 1522, was published Cardinal Ximenes's celebrated *Polyglott*, the fourth volume of

* We say, of the *New Testament* only, for the sake of narrowing the field of disquisition. It is self-evident that the facts must be similar with regard to the Old Testament, only in a still higher degree. The earliest books of the O. T. have had to pass through *fifteen* centuries, and the latest through *four* centuries, of longer exposure to the same general causes of mistake from the eyes and hands of copyists. In addition to these, we have far greater reason to suspect *designed* alterations, than in any part of the *New Testament*. The conduct of the Jewish rabbis to our Lord and his primitive followers, is a sufficient demonstration that they felt no bonds of restraint from piety or conscience. During the first three centuries afterwards, scarcely any of the Christians understood Hebrew; so that *they* could be no check upon wilful alterations by the malignant and restless Jews, contrived to darken the evidences of Christianity from the O. T. and to cast a slur on the veracity of Christ and the apostles in their quotations from it. This important charge has been completely established by Dr. Kennicott, in his *Dissertations on the State of the Hebrew Text*, 2 vols. 8vo. *passim*; and in his folio *Dissertatio Generalis*, § 21—24, and 63—87. The mere English reader may find himself some specimens of these designed alterations, if he will compare many of the passages cited by the apostles out of the Prophets with the same passages as they stand in the Authorized Version of the O. T. See also Bishop Lowth's excellent account of the State of the Hebrew Text, in his *Prel. Diss. to Isaiah*, p. 56—64.

† The Roman *Complutum*, whence the edition is called the Complutensian.

which contained the Greek Testament. The printing of this princely work had been finished in 1517, and the N. T. in 1514. The text had been drawn from sources quite independent of those accessible to Erasmus; but, the editors having never thought of describing, or even specifying, *what* MSS. they collated, it is impossible now to determine whether they yet exist, or were among those destroyed by the rocket-maker in 1749. (See *Ecl. Rev.* vol. i. p. 854.)—If they are extant in any of the European libraries, it is more than probable that they are included in subsequent collations. The inquiry, therefore, after the MS. authorities of this edition, can only be answered by inferences from its internal evidence; and these furnish proofs that the sources were very modern.

Erasmus republished his Testament in 1527, and again in 1535, with some alterations from the edition of Alcalá, principally in the book of Revelation.

The next who deserved the name of an editor of the Greek Testament, was the laborious and learned *Robert Stephens*. His first edition (Paris, 1546, 12mo.) differs from the Complutensian in 381 instances, exclusive of the Revelation. In those instances he adopts the readings of Erasmus, with few exceptions, among which are 37 from *manuscript* authority. He closely follows Erasmus, by far the worst guide, in the Revelation. The second ed. (Par. 1549, 12mo.) departs in 67 instances from the text of the first, but without assigning any reasons for the alterations. His third and most splendid edition (Par. 1550, folio,) differs from the two preceding ones in 284 places, and almost invariably follows Erasmus's fifth edition, 1535; except that in the Revelation he frequently prefers the Complutensian readings to the Erasmian.

Theodore Beza's editions are the next in critical chronology; and of them the best is that of 1582, Geneva, folio. His text differs from the third edition of R. Stephens in about 50 places. He possessed indeed some great advantages over all his predecessors: but his principles of criticism were so systematically erroneous, as to lead him to the most arbitrary and improper use of the means which he enjoyed. In his *Notes* he disapproved many readings, which still he permitted to continue in the text; while, in the alterations which he introduced, he was manifestly governed by mere predilection, often rejecting the strongest authorities, and resting on the weakest, and sometimes following *his own conjectures*, without any authority at all.

In 1624, some unknown editor published at the press of the Elzevirs, Amsterdam, a small edition of the Greek Testament, being the text of R. Stephens, 1550, but altered in about a hundred places, partly by the adoption of Beza's readings, and partly by arbitrary substitutions of the editor's.

So little are the affairs of men conducted by reason, that this edition, recommended only by the celebrity and handsome workmanship of the printer, soon grew into fashion, acquired the title of the *Received Text*, and has been copied in all the common editions ever since.

The last century, however, has witnessed the auspicious progress of Biblical Criticism. The London Polyglott had led the way; and at Oxford, in 1707, Dr. Mill published his most splendid and admirable edition, enriched with his valuable *Prolegomena*, and a noble collection of readings from manuscripts, the ancient versions, and the citations of the Fathers. He adopted the text of R. Stephens, of 1551. *Bengelius* went farther, and published a text partially improved, by alterations made on the authority of readings which he found in the previously printed editions, especially in the Book of Revelation; with a *select* collection of various readings: Tubingen, 1734, 4to. It was a maxim with him not to admit a single reading into his text, that had not appeared before in a printed copy! *Wetstein* published his inestimable work, of truly Herculean labour, in two folio volumes, at Amsterdam, 1751; with ample *Prolegomena* replete with important information, a vast collection of various readings, and notes chiefly philological. From an excess of caution, he adopted the Elzevirian text. England had the honour of producing the first printed copy of the New Testament, that exhibited a text formed by rational and careful criticism, on a proper use of sufficient sources of evidence and authority. This was edited in 2 vols. 12mo. 1763, by the learned printer, Mr. Bowyer, who received into his text the readings which *Wetstein*, on the evidence of MSS., had inserted in his margin. We are obliged to pass by the critical editions of Matthäi, Alter, and Birch, to save the patience of our readers. The last and most important present to sacred literature, is the edition of the Greek Testament by Dr. I. I. *Griesbach*, first published at Halle in Saxony, in 1775 and 1777; and, in a second and most carefully perfected edition, at Halle in 1796 and 1806, 2 volumes, 8vo. The *Prolegomena* are a treasure of scriptural information and criticism. The text is formed by the unremitting and patient labours of the excellent critic, its editor, from a scrutinizing and cautious use of all the proper means. From the constant habit of using the last edition, we confidently advance our opinion, that the constitution of the text in general proceeds upon a strictly upright and judicious application of the unimpeachable laws of fair criticism. In a word, we do not hesitate to say, that no man, in the present day, can justify himself to his conscience or to the public, as a satisfactory interpreter of the Scriptures and a competent defender of Christian Truth, who

does not, if he has it in his power, regularly consult Mill, Wetstein, and Griesbach, or at any rate one of the latter two.

We have felt much difficulty in compressing, within our confined bounds, this necessary detail. Our indulgent readers will now revert to the inquiry which enjoined upon us this excursion; namely, Did king James's translators possess, as the basis of their Version, a *text* of the New Testament well ascertained to be *exact* and *authentic*? The reply is obvious. At their time, and in their circumstances, the thing was impossible. The result of our whole disquisition we shall present in a few short propositions.

1. Our translators *could not* use the common or *received* text; for that was not constituted till near thirteen years afterwards. No man therefore can contend for the purity of both the ordinary Greek text, and the text used by our venerable translators.

2. We have no information, and at this distance of time it is hopeless to expect it, as to *what edition* was employed by them. Possibly the translators of the different books might not be uniform in this respect. From the troublesome operation of comparison, we find that in many instances they have rejected good readings of the Complutensian edition, and have preferred readings of inferior authority, from Stephens and Beza. Sometimes they have given the better reading in the margin: and we have found a single instance of their adopting a good Complutensian reading, in opposition to that which had more generally obtained. But it appears that they have, upon the whole, too implicitly adhered to the texts of Stephens and Beza.

3. The unlearned Christian has no ground of alarm about the certainty of the Scriptures and the security of Divine Truth. Even from the most corrupt text, and the most faulty version, that are known to exist, the facts, the doctrines, and the duties of Christianity, may be proved; though under some disadvantages. On this subject we may add the testimony of Dr. Bentley: "Not frightened therefore with the present 30,000 (readings collected by Dr. Mill) I, for my part, and, as I believe, many others, would not lament, if, out of the old MSS. yet untouched, 10,000 more were faithfully collected; some of which, without question, would render the text more beautiful, just, and exact; though of no consequence to the main of religion, nay, perhaps, wholly synonymous in the view of common readers, and quite insensible in any modern version." (*Phileleuth. Lipsiensis.*) The sole object of fair criticism is to restore the text to its original purity, as it came from the hands of the inspired writers. Collators and editors are no more infallible than printers and

publishers; but their successive labours have been a series of approximations to perfection: and we have much probable reason for the opinion, that by the important labours of Griesbach the great object is *now nearly attained*, and that no emendations of consequence remain yet to be made. The libraries of Europe have been explored with the utmost diligence and repeated labour: but though many new documents have been brought to light, during the last thirty years, they have authorized no change of importance, while they have confirmed the decisions which modern criticism had previously pronounced. The fall of the Turkish empire, and the collation of the Hebrew and Syriac MSS. said to exist in India, will unquestionably give some interesting results; but they can scarcely be any other than corroborative of what is already established; at least with regard to the *New Testament*.

4. The authorized English version, notwithstanding the imperfections which we have freely, but, we hope, candidly mentioned, considering the infancy of critical knowledge at the time, is a very respectable and faithful representation of the text on which it was founded.

5. The Greek text of Griesbach's last edition has a just title, above every other yet published, to be received as a *standard text*.

6. It is highly desirable that the fruits of sacred criticism, produced by the arduous toils of illustrious scholars through so long a course of years, should be laid open to *universal use*. For this purpose, a *revision* of the established translation, transfusing into it the increased purity of the original text, would be the most obvious, easy, and generally acceptable method.

One of the volumes before us purports to be such a work, and claims our regard as an 'Improved Version' of the New Testament. The validity of its claims, it is our duty to examine. To say that we shall discover in it a strong bias of party principle, and that our decision will in many other respects be unfavourable, would be perhaps improperly to anticipate the result of an examination, which we shall endeavour to discharge with a conscientious regard to truth and justice.

The particular objects of our attention will be,—the text adopted as the basis of the version,—the divisions and punctuation,—the mode of rendering idiomatical and peculiar expressions,—the style in general,—the degree of integrity; or the deficiency of it, which marks the execution,—and the character of the notes.

A few remarks will then suffice on the mutilated New Testament, formed on the plan of the late Mr. Evanson.

(To be continued.)

Art.V. *Poems*, by the Rev. George Crabbe, LL.B. 8vo. pp. 256. Third Edition. Price 10s. 6d. Hatchard. 1808.

NEXT to the inconceivable variety of forms and substances that constitute the material universe, there is nothing in nature more wonderful than the diversity among things of the same species. Perhaps no two blades of grass, no two grains of corn, were ever entirely alike. The leaf of an oak is a familiar object, of elegant and simple construction : nevertheless we may almost safely affirm, that since the creation no two oak-leaves ever so nearly resembled each other, that they could not easily have been discriminated on comparison. To the mind even of an archangel it might be impossible to form an intelligible idea of the sum of such leaves that have been produced in the world, were their number recorded before him ; yet far more difficult of comprehension is the fact which we assume, and which we believe, that each unit of that sum would represent a certain leaf which had been marked by some peculiarity that distinguished it from all the rest. If in so small a compass, and so slight a subject, there be an endless diversity of character (for shape, size, and colour may be said to characterise foliage), of far greater variation from one general standard must the human countenance be susceptible, since it is composed of many features, the meanest of which is incomparably more curiously designed and more exquisitely wrought than the leaf of a tree. Faces are often so palpably akin, that they at all times remind us the one of the other, and occasionally mislead us with respect to persons of whom we have an imperfect knowledge ; but assuredly there were never two visages so *equal* (to use a geometrical term), that if placed together, and examined by an eye connected with an intellect above an idiot's, they would not have been found dissimilar in every line. The mind of man is infinitely more complex than his countenance, and capable, therefore, of modification in an infinitely higher degree. It is the noblest work on earth of that Being who made all things according to his own pleasure, and who made every species, not only more generally distinct from the other, but more individually distinguishable, as they rose in dignity in the order of creation. Two plants of the same kind are more unlike each other than two pieces of clay, two animals than two plants, two minds than two animals.

Now every thing in nature which can be perceived by our senses, is necessarily circumscribed within a line of impassable variation that determines its period, its form, and its dimensions. It is physically impossible for an acorn to increase to the size of a gourd, for a butterfly to live a hundred years, or for a human body to grow in the shape of a tree ; but the

mind, unrestricted by time, and unlimited to space, seems capable of infinite expansion, and everlasting improvement :—consequently, as the proportion of individual distinction is enlarged according to the ascending rank of the species in the scale of creation, human minds must be more diversified than all the visible forms and substances in the universe, being so transcendantly exalted above them in their nature and by their powers.

We mean to make the application of these remarks to the *belles lettres* only ; though they would lead us through many a fair field of knowledge, and light us through many a dark maze of speculation. If all the objects in nature are thus perpetually varying amidst the harmonious and unbroken uniformity of the whole, and if the mind of every man living be modified so differently from the mind of every other, that he sees all things from a particular point of view, and receives impressions from them that are entirely his own ; then are the glories of nature inexhaustible in themselves, as the subjects of contemplation, and they are illustrated beyond measure, as subjects of description, by their phases being changed to every eye and every intellect. We cannot, therefore, listen with patience to that idle and false perversion of a scripture phrase, which is the common cant, and common cry, of superficial critics ; ‘ There is nothing *new* under the sun !’ Every thing under the sun is new ; the sun himself never rose twice on the same object ; the same object never affected two imaginations alike. Immutability belongs to God alone ; it is his own indivisible, uncommunicated attribute,—the perfection of Deity : all that his power has created to adorn and animate the earth, his providence is continually changing, dissolving, renewing : ‘ they shall perish, but Thou shalt endure : as a vesture shalt Thou change them, and they shall be changed : but Thou art the *same*, and Thy years have no end !’ He, therefore, who would delight the world as a Poet, must first learn to look at Nature with his own eyes, and he will soon discover wonders and beauties in her aspect, of which he was never aware, while he squinted at her through ‘ the spectacles of books,’ and beheld nothing but tawdry, indistinct, and mutilated distortions of her simple and exquisite charms. But he must not only see, he must feel, and above all, he must think, for himself, with unperverted susceptibility of heart, and unshaken independence of soul :—then, and not till then, what he has seen, and felt, and thought, and thoroughly comprehended, he may publish to the world ; for he, and he only, who understands himself and his subject, can make his readers understand either. It is an animating truth, that every man of persevering observation, however humble his genius, or narrow

his scope of inquiry may be, when he tells what he knows, divulges something which others do not know : the multitude of his thoughts must of necessity be so familiar to every one, that they can pretend to no particular distinction ; but there will be such a family likeness among them, that none will seem spurious ; all will be recognized as his legitimate offspring ; and a few at least will be so full of the spirit of their parent, that it will be self-evident that no other man but himself could have given them birth. If every poet would thus aim at originality, and instead of mere cross-readings of memory—the bulk of ordinary poetry is nothing else—would communicate the lessons of his understanding and experience, learned by heart, and not by rote ; though we will not undertake to say that there would be less frivolity foisted upon the public, we are sure there would be less dulness. In an author's works we should at any rate have the substance of his own conceptions, instead of the shadows of other people's, falling across his pages, as they flitted through his brain ; and we should see the distinct image of Nature herself reflected from the mirror of his individual mind, in place of a miserable copy of discordant features, made up from a thousand wretched portraits of her in common-place-books. Every volume thus curiously composed might add something to the public stock of ideas,—to that treasury of knowledge which has been accumulating since the creation, and which is the richest inheritance of the posterity of Adam ; for in it is included all the truth that has been discovered on earth, or revealed from heaven, in all ages and among all nations.

We have been led into this perplexed lucubration, through which we fear that few of our readers will follow us patiently, if they follow us at all, by the conviction left on our minds from the perusal of the volume before us, that every man of moderate talents may step forth as an original writer, in any path of elegant literature to which his taste inclines him, if he will courageously exercise his powers on those subjects that are most frequently within his view, and of which he has the opportunity of acquiring the greatest knowledge. Of this noble and successful daring Mr. Crabbe is a signal example. His poetical qualifications are considerably limited : fancy, fervour, grace, and feeling, he has only in a low degree ; his talents are chiefly of the middle order, but they are admirable in their kind, and he employs them to the utmost advantage. Strength, spirit, truth, and discrimination, are conspicuous in all his pieces ; his peasant-characters are drawn with Dutch drollery, and his village-pictures finished with Flemish minuteness. His diction is copious and energetic, though frequently hard and prosaic ; it remarkably abounds with antitheses, catch-

words, and other products of artifice and labour. His verse is fluent, but exceedingly monotonous; the pause in his heroic measure falling sometimes through ten couplets in a page after the fourth and fifth syllables: but he often strikes out single lines of perfect excellence, sententious as proverbs, and pointed like epigrams. A vein of peculiar English humour runs through his details; a bitter pleasantry, a moody wit, a sarcastic sadness, that seems at once to frown and smile, to scorn and pity. He is a poet half way between Pope and Goldsmith; but he wants the taste of the one, and the tenderness of the other; we are often reminded of each, yet he never seems the servile imitator of either, while his style and his subjects, especially in facetious description, occasionally elevate him to an equality with both. He sometimes borrows phrases, and even whole lines, from other authors; and as he does this from indolence, not from necessity, he deserves the discredit which such obligations throw upon his pages. One of his most masterly sketches in the Parish Register, that of the old blind Landlord, is ruined at the conclusion by the quotation of a line from the Night Thoughts, the substance of which the author had previously paraphrased in the context. No themes have been more hacknied in rhyme than the delights of villages, and the peace and innocence of country people; but as all the villages of former bards had been situated in Arcadia, Mr. Crabbe had nothing to do but to look at home, in his own parishes, (the one near a smuggling creek on the sea-coast, and the other among the flats of Leicestershire,) to become the most original poet that ever sang of village life and manners.

In the preface to this collection of his *new* and *republished* poems, Mr. Crabbe brings such critical recommendations in his hand, as ought perhaps to silence anonymous Reviewers. What can we say to '*His Grace the late Duke of Rutland, The Right Honourable the Lord Thurlow, Dr. Samuel Johnson, Mr. Burke, the Right Honourable Charles James Fox, Henry Richard Lord Holland, The Reverend Richard Turner, &c. &c.*' Truly we can do neither more nor less than make our bow, and retire in mute astonishment to find a poet in so much good company. However, we *will* whisper one surly hint in his ear, as he shews us to the door,—'Mr. C., you are much too obsequious to great folks not to provoke the spleen of little ones.' But if Mr. Crabbe is a willow in his Preface, he is an oak in 'the Village.' This is his master-piece. It was published more than twenty years ago; the best parts of it are familiar to most readers of poetical miscellanies, having been frequently reprinted.

This Piece ought to have concluded about the 106th line of the Second Part: but Mr. C., not content with being the Censor

of the Poor, most unseasonably becomes the Panegyrist of the Rich; at the end of 'the Village' he has lighted a great bonfire of adulation to the Rutland family, and though he dances about it with abundant grace and gravity, we cannot help thinking that he ought to have chosen another time and place for demonstrations of gratitude to his munificent patrons.—'The Newspaper,' and 'The Library,' are also republications of singular ingenuity, which, however, require no particular notice from us.

'The Parish Register,' a new Poem, like the book from which it borrows its title and its subject, is divided into three parts, Baptisms, Marriages, and Burials. We will quote a few of the last lines first, as a simple summary of the Village Life.

'Here, with an infant joyful sponsors come,
Then bear the *new-made Christian* to its home;
A few short years, and we behold him stand
To ask a blessing, with his bride in hand:
A few, still seeming shorter, and we hear
His widow weeping, at her husband's bier.' p. 132.

The plan of this poem has simplicity, and perhaps nothing else, to recommend it; but the execution is intitled to very high praise; though there are some languid and heavy paragraphs, the humour and satire are well supported to the conclusion. Each part consists of a preamble, and a series of characters. From the general introduction, under the head of 'Baptism,' we extract the following picture of the reprobate end of the village; it is drawn with tremendous truth, and loathsome fidelity; but it is equal to any passage in the volume, and displays Mr. Crabbe's peculiar talent in its utmost force.

'Fair scenes of peace! ye might detain us long,
But Vice and Misery now demand the song;
And turn our view from dwellings simply neat,
To this infected row, we term our street.

'Here, in cabal, a disputatious crew
Each evening meet; the sot, the cheat, the shrew;
Riots are nightly heard, the curse, the cries
Of beaten wife, perverse in her replies;
While shrieking children hold each threat'ning hand,
And sometimes life and sometimes food demand:
Boys in their first stol'n rags, to swear begin,
And girls, who knew not sex, are skill'd in gin;
Snarers and smugglers here their gains divide,
Ensnaring females here their victims hide;
And here is one, the Sybil of the Row,
Who knows all secrets, or affects to know;
Seeking their fate, to her the simple run,
To her the guilty, theirs awhile to shun;

Mistress of worthless arts, deprav'd in will,
 Her care unblest and unrepaid her skill,
 Slave to the tribe, to whose command she stoops,
 And poorer than the poorest maid she dupes.

' Between the road-way and the walls, offence
 Invades all eyes and strikes on every sense;
 There lie, obscene, at every open door.
 Heaps from the hearth and sweepings from the floor;
 And day by day the mingled masses grow,
 As sinks are disembogu'd and gutters flow.

' There hungry dogs from hungry children steal,
 There pigs and chickens quarrel for a meal;
 There dropsied infants wail without redress,
 And all is want and woe and wretchedness:
 Yet should these boys with bodies bronzed and bare,
 High-swoln and hard outlive that lack of care—
 Forc'd on some farm the unexerted strength,
 Though loth to action, is compell'd at length,
 When warm'd by health, as serpents in the spring,
 Aside their slough of indolence they fling.

' Yet ere they go, a greater evil comes—
 See crowded beds in those contiguous rooms;
 Beds but ill parted, by a paltry screen,
 Or paper'd lath or curtain, dropt between;
 Daughters and sons to yon compartments creep,
 And parents here, beside their Children sleep;
 Ye who have power, these thoughtless people part,
 Nor let the Ear be first to taint the heart.' pp. 40—43.

* * * * *

' Here are no wheels for either wool or flax,
 But packs of cards, made up of sundry packs;
 Here is no clock, nor will they turn the glass,
 And see how swift th' important moments pass;
 There are no books, but ballads on the wall,
 Are some abusive, and indecent all;
 Pistols are here, unpair'd; with nets and hooks,
 Of every kind, for rivers, ponds, and brooks;
 An ample flask that nightly rovers fill,
 With recent poison from the Dutchman's still;
 A box of tools with wires of various size,
 Frocks, wigs, and hats, for night or day disguise,
 And bludgeons stout to gain or guard a prize.

' To every house belongs a space of ground,
 Of equal size once fenc'd with paling round;
 That paling now by slothful waste destroy'd,
 Dead Gorse and stumps of Elder fill the void;
 Save in the center-spot, whose walls of clay
 Hide sots and striplings at their drink and play;
 Within, a board, beneath a til'd retreat,
 Allures the bubble and maintains the cheat;
 Where heavy ale in spots like varnish shows,
 Where chalky tallies yet remain in rows;

Black pipes and broken jugs the seats defile,
The walls and windows, rhymes and reck'nings vile;
Prints of the meanest kind disgrace the door,
And cards in curses torn, lie fragments on the floor.

' Here his poor bird, th' inhuman Cocker brings,
Arms his hard heel, and clips his golden wings;
With spicy food, th' impatient spirit feeds,
And shouts and curses as the battle bleeds:
Struck through the brain, depriv'd of both his eyes,
The vanquish'd bird must combat till he dies;
Must faintly peck at his victorious foe,
And reel and stagger at each feeble blow;
When fall'n, the savage grasps his dabbled plumes,
His blood-stain'd arms, for other deaths assumes;
And danns the Craven-fowl, that lost his stake,
And only bled and perish'd for his sake.' pp. 43, 44.

We cannot afford another extract from this part. The cruel case of the Miller's Daughter, and the magnificent fortune of Sir Richard Monday, the parish foundling, cannot fail to attract particular attention.

The 'Marriage' department of this poem will probably be found the most entertaining to most readers; but we have only room to find fault. How could so correct a writer as Mr. Crabbe fall into such a breach of grammar as appears in this couplet?

— 'Like Lovelace, *thou* thy coat *display'd*,
And *hid* the snare prepar'd to catch the maid.' p. 80.

We will, however, make one whimsical quotation from the next page. After celebrating the marriage of the 'Squire and the Lady, he thus mentions the subscription of their names, and others, in his original Parish Register:

'How fair these names, how much unlike they look
To all the blurr'd subscriptions in my book;
'The bridegroom's letters stand in row above,
Tapering yet stout like pine-trees in his grove;
While free and fine the bride's appear below,
As light and slender as her Jasmynes grow;
Mark now in what confusion, stoop or stand,
The crooked scrolls of many a clownish hand,
Now out, now in, they droop, they fall, they rise,
Like raw recruits drawn forth for exercise;
Ere yet reform'd and modell'd by the drill,
The free-born legs stand striding as they will.

'Much have I tried to guide the fist along,
But still the blunderers plac'd their blottings wrong:
Behold these marks uncouth! how strange that men,
Who guide the plough, should fail to guide the pen;
For half a mile, the furrows even lie;
For half an inch, the letters stand awry.' p. 81.

Hére we cut short the description of these unmanageable fists, as the author ought to have done ; but the thought was so good, that he could not resist the temptation of spoiling it in six more lines.—In this part, if we pardon the wedding scene, we must condemn the *three similes* of ' Old Hodge' and his ' Dame : ' they are as sickening as the subject, on which the author seems to dwell with detestable delight.—The story of Phœbe Dawson deserves the applause which has been bestowed upon it by former critics: but the most affecting circumstance connected with it, we learn from the preface,—it was read to the late Mr. Fox on his death-bed, and was the last composition of the kind ' that engaged and amused the capacious, the candid, the benevolent mind of this great man.'

The third part, ' Burials,' is, in our estimation, the most curious and valuable. The portraits are painted *from life in death* ; when man appears what he *is*. And how *does* he generally appear in this Christian land? Let us hear a minister of the Church, who has had long and ample experience.

' What I behold, are feverish fits of strife,
' Twixt fears of dying and desire of life ;
Those earthly hopes, that to the last endure :
Those fears, that hopes superior fail to cure ;
At best, that sad submission to the doom,
That, turning from the danger, lets it come.

Sick lies the man, bewilder'd, lost, afraid,
His spirits vanquish'd and his strength decay'd ;
No hope the friend, the nurse, the doctor, lend—
" Call then a priest, and fit him for his end ;
A priest is call'd, 'tis now, alas ! too late,
Death enters with him, at the cottage gate ;
Or time allow'd—he goes, assur'd to find,
The self-commending, all-confiding mind ;
And sighs to hear, what we may justly call,
Death's *common-place*, the train of thought in all.

" True, I'm a sinner," feebly he begins—
" But trust in Mercy, to forgive my sins ;"
(Such cool confession no past Crimes excite !
Such claim on mercy, as a sinner's Right !)
" I know, mankind are frail, that God is good,
" And, none have liv'd, as wisdom wills they should ;
" We're sorely tempted, in a world like this,
" All men have done, and I, like all, amiss ;
" But now, if spar'd, it is my full intent,
" To think about beginning to repent :
" Wrongs against me, I pardon, great and small,
" And if I die, I die in peace with all."

' His merits thus and not his sins confess,
He speaks his hopes, and leaves to heav'n the rest.' pp. 96, 97.

We are compelled reluctantly to pass over this striking description, without entering into a minute examination of

its parts, all of which are most fearfully interesting. In the whole course of our reading, we never met with a phrase that chilled us with such horror, as one that occurs in the 16th line—‘*Death’s common-place!*’ And is there indeed a common-place train of thought in death? and is this which our author has given, the faithful expression of it? There *is*, and *this* is the faithful expression of it! What reader will not exclaim, ‘*Who* then can be saved *?’ or rather, ‘*How* shall *we* escape †?’ We live but from pulse to pulse, from breath to breath; our time is only a series of moments; *one* of these will be *the last*;—eternity is bound up in it! ought not all the rest to be employed in preparing to meet it? that when Death shall break the seal of *that* moment, we may be ready to seize the prize of immortality, which, missed then, is lost for ever!

There is an inimitable conversation-scene in Cowper’s poem on *Hope*, beginning,

‘*Adieu, Vinosa cries, ere yet he sips*

‘*The purple bumper trembling at his lips,*’ &c.

by which it would appear, that such sentiments as Mr. Crabbe hears from the lips of dying men, are equally the common-place train of thought among the living. It will be well worth the reader’s while to compare the two passages together; and he will at the same time discover the difference and resemblance between the two poets, each in his happiest vein.

In the lines succeeding the above quotation, p. 98,—in the character of his favourite Isaac Ashford, p. 113,—in his *Youth from Cambridge*, p. 130,—and in his *Sir Eustace Grey*, p. 232, Mr. Crabbe takes special care to mark his abhorrence of sectaries and enthusiasts. We will only make one remark on this: were he better acquainted with those whom he despises and reprobates, he would find less of ‘*Death’s common-place*,’ and more of ‘*the joy that springs from pardoning love*’ (p. 98) among them, in their last hours, than he finds in his *poetical* parish;—for we trust that in his *rectorial* parish, his precepts and example, his fervid zeal and holy faithfulness, induce many, if not all, of his flock, to choose ‘*the narrow way*’ that leads to eternal life.

That all our extracts from this singular poem may not be coarse and gloomy, we will copy the conclusion of Isaac Ashford’s character, which is very natural, and mournfully pleasing.

‘*At length, he found, when seventy years were run,
His strength departed and his labour done;
His honest fame he yet retain’d; no more;
His wife was buried, and his children poor;*

* Luke xviii. 26.

† Heb. ii. 3.

'Twas then a spark of—say not discontent—

Struck on his mind, and thus he gave it vent:—

“ Kind are your laws, ('tis not to be denied,) ”

“ That in yon house, for ruin'd age, provide, ”

“ And just, as kind; when young, we give you all, ”

“ And then for comforts in our weakness call.— ”

“ Why then this proud reluctance to be fed, ”

“ To join your poor, and eat the parish-bread? ”

“ But yet I linger, loath with him to live, ”

“ Who, while he feeds me, is as loath to give; ”

“ He who, by contract, all your paupers took, ”

“ And guages stomachs, with an anxious look; ”

“ On some old master, I could well depend; ”

“ See him with joy, and thank him as a friend; ”

“ But ill on him, who doles the day's supply, ”

“ And counts our chances, who at night may die: ”

“ Yet help me, heaven! to mourn my lot, is vain; ”

“ Mine it is not to choose, but to sustain.”

‘ Such were his thoughts, and so resign'd he grew;

Daily he plac'd the workhouse in his view;—

But came not there, for sudden was his fate,

He dropp'd expiring, at his cottage-gate.

‘ I feel his absence in the hours of prayer,

And view his seat, and sigh for ISAAC there;

I see no more those white locks thinly spread;

Round the bald polish of that honour'd head;

No more that awful glance, on playful wight

Compell'd to kneel and tremble at the sight;

To fold his fingers all in dread the while,

Till MISTER ASHFORD soften'd to a smile;

No more that meek, that suppliant look in prayer,

Nor that pure Faith, that gave it force—are there:—

But he is blest, and I lament no more,

A wise good Man contented to be poor.’ pp. 113, 114.

The poem of *Sir Eustace Grey* presents a dreadful delineation of the woes and wanderings of a distracted mind. There are some very fine strokes of nature and truth in it, that display the author's profound knowledge of the human heart in its unconverted state. Of conversion he manifests his ignorance only; or else, if he knows what it is, he does not tell. The change wrought in the mind of the insane Sir Eustace, by ‘a methodistic call,’ when ‘a sober and rational conversion could not have happened’ to him, is either the greatest miracle or the greatest absurdity that we ever read of even in verse. We have not room to expose the contradiction involved in this monstrous story.

‘The Hall of Justice’ is a tale of excessive horror and abomination; there is a great deal of vigour, but very little poetry in it. We leave the few other pieces to their fortune.

Art. VI. *An Inquiry into the State of National Subsistence, as connected with the Progress of Wealth and Population.* By W. T. Comber. 8vo. pp 389. Price 9s. Cadell and Davies, 1808.

THE laws of production, and the rules which ought to direct commerce, in regard to the means of subsistence, form a part of political economy, which fewer persons as yet understand, than almost any other branch of that important science. The great doctrine of freedom is now tolerably well comprehended, in all other departments of trade; it is allowed that the natural and beneficent effects of competition necessarily establish things on the best possible foundation; and that all interference on the part of governments tends only to disorder and injury. But this doctrine is by no means universally or generally admitted, in regard to the means of subsistence. There are some striking appearances, which at first view seem to distinguish the means of subsistence from ordinary commodities, and to constitute them a species by themselves. It is not a matter of choice, with the consumer of this species of commodities, whether he shall buy them or not. A certain portion of them he must have, and he will give all that he possesses in the world rather than not obtain it. Of all other commodities a man is, in a great measure, the master of his own demand. He may be willing to purchase any given quantity up to a certain enhancement of price, but there is a point at which he will stop. No such point however exists in regard to the necessaries of life; and consequently no limit is set to the possible augmentation of their price. Further; in all other commodities, the demand of the consumer admits of a certain delay. He can postpone his satisfaction: if he is of opinion that the price is unreasonably high, and that the dealers will, if he exercise a little patience, be soon obliged to moderate their demands, he restrains for a season his impulse to buy, and by this means affords time for competition to produce its effects, and reduce the commodity which he wants to its due and natural price. As to the necessaries of life, however, the case is totally different. Here the demand of the consumer admits of no delay; he cannot here postpone his gratification in hopes that the price will fall. In this situation the natural effects of competition may be anticipated; prices may rise to any extravagance beyond the just and necessary point, and one part of the community may thus perniciously prey upon the rest. Nor is this all; the effects attending a failure of supply in the necessaries of life, are among the most dreadful which can attack human society. When other commodities, even those which are most highly useful, become deficient, inconvenience, more or less, is the only consequence. When bread

becomes deficient, the people must die; society loses its members: misery, excruciating to behold, overspreads the community. Other effects succeed. A body of men, desperate for want of food, is a troop of wild beasts. By what terrors can you restrain men from seizing whatever they behold, who are pushed forward upon you by the "king of terrors" himself in his most terrific shape? Society is now torn up from the foundation, anarchy succeeds, the law of the strongest only prevails, and men tear each other to pieces.

The view of these dreadful consequences has tended greatly to embarrass the thoughts of ordinary men on this subject; and has very generally impressed the opinion, that a concern of this unspeakable importance ought not to be left to itself, or to the course of nature, which they are very apt to regard as chance; but that it ought to form a very particular part of the care of government, and be put under regulations which may exclude the possibility of such direful events.

Since the publication of the work of Adam Smith, who made no exception of the necessities of life from his general rule of freedom in regard to the production and traffic of all commodities, this has been regarded by many persons as one of the points on which he erred. Our legislature have proceeded upon this supposition, and under the influence of the landed nobility and gentry, who predominate in our legislative body, have made regulations, ostensibly, and no doubt intentionally, for the more secure supply of the necessities of life, but in reality, and many would say quite as intentionally on the part of the landholders, to enhance the price of the necessities of life, and the rent of land.

The question of policy, therefore, existing on this subject, has remained undecided. The philosophers, on the one hand, have insisted on the doctrine of freedom; they have maintained that the evils which are apprehended, and which afford the pretext for legislative officiousness and mercenary interference, can only find their real, or at least their best security, in that freedom which vulgar fears and vulgar interests would impair. The legislators, on the other hand, have stigmatized all this as mere speculation; assuring us that we were very much indebted to them for taking so much better care of us, than they would have done in listening to the philosophers.

Since the publication of the celebrated work of Mr. Malthus, in which such wonderful conclusions were drawn from the acknowledged relation between population and the means of subsistence, another question has arisen in regard to the laws of production concerning this peculiar class of commo-

dities. As the population of any country can never multiply beyond its command of the means of subsistence, is it not true likewise, that its command of the means of subsistence is dependent upon its population? that the more its population increases, the more of the means of subsistence it will, by necessity, command? that production, in short, no less depends upon man, than man depends upon consumption?

These two undecided questions, both difficult, both involving long and subtle inquiries, our author has contemplated as standing in need of investigation and solution; he has betaken himself to the arduous task with much zeal and with talents and knowledge considerably beyond mediocrity. It has unfortunately proved, however, a task beyond his strength. Neither should he be discouraged with this sentence, harsh as, to an author, it may seem. There are questions which require the maturest acquaintance with political economy; and it was by no means possible that a learner, as Mr. Comber appears evidently to be, though a learner whom we would much more willingly stimulate than deter, should find his way unerringly through their intricate mazes. We strongly suspect, indeed, that he was not sufficiently aware of the separation of the two questions. His discussions relate to both; but the two are confounded together, and the observations which relate to the one are perpetually mixed with those which relate to the other.

The author has set out with a design which tended greatly to bewilder him. He proposed to give a historical account of the state of this country, in regard to the means of subsistence, from the earliest to the present times; and to mix the speculative discussions with the historical details; expecting, as it should seem, that they would throw light upon one another. But the consequence, as might have been easily foreseen, has been directly the reverse. As every question was undecided, and one doubtful proposition could only be brought to illustrate another, they have mutually shaded instead of illuminating each other; and the result is confusion and obscurity. Had the speculative questions been first ascertained, a historical detail of the phenomena of provisions in this country, well illustrated at every step, by application of the general principles, might have been to the highest degree useful, and might, better than almost any other scheme of persuasion, have succeeded in removing prejudices, and gaining converts to rational doctrines. But the author expected, from a knowledge of the historical facts, to derive lights for the solution of the speculative questions; he must have proceeded upon a very erroneous idea of the

laws of philosophising. This would have been to proceed by the method of induction, a method so highly satisfactory in all subjects to which it is applicable. But in order to rise from particular facts to general laws, a multitude of instances must be observed and scrutinized. In this case, however, the train of facts in regard to one nation is, properly speaking, but a single instance; and affords, by no means, a sufficient foundation on which to build inductive conclusions so extremely general and comprehensive.

The author shortly states his object in the beginning of his preface.

'The change of system, by which additional limitations were imposed on the importation of grain, after the late scarcities, in 1804; and the comparatively trifling effect which the almost total interruption that subsequently took place in our foreign supplies, produced, with respect to the sufficiency of bread corn, induced some doubts of the solidity of those reasonings which from the preceding scarcities, inferred an increasing dependence on other countries for a considerable portion of our national subsistence.

'The imperfect solution of these doubts, which the works of theoretical writers afforded, led the author to search for the principle by which the production of food proportions itself to the population, in an examination of the actual progress of the country itself. This subject is indeed incidentally touched upon by every writer on political economy; but the author is not aware, that a distinct view of the progress of this increase, combined with an analysis of the causes which have retarded or accelerated it, has yet been presented to the public.

'In the opinion of some, perhaps, this basis may not be sufficiently broad for the establishment of general principles; but the coincidences which present themselves in the state of society, in those countries where the agricultural system, under different modifications, at present exists, confirm the results which flow from our historical review.

'If this detail should be considered by some too diffuse and general, he must observe, that the connexion, though not always immediate, will, it is hoped, generally be found necessary; and he even flatters himself, that the sketch here presented, however imperfect, may not be totally without interest, as exhibiting the principal features of our commercial progress; and may, probably, leave a more distinct impression on the mind, than those collections of mere chronological facts and documents, which form almost the only histories of the earlier periods of British commerce.'

Another passage occurs, in the introduction, where a condensed view is exhibited of the whole of the author's doctrines. As this affords, not only an outline of the inquiry, but a more accurate display of that particular point of view under which the author contemplated his subject, than any description which any other writer could give, nothing can be so instructive as the inspection of the passage itself.

'The subsistence of a nation, on which the extent of her population depends, arises from the same causes which promote her general prosperity. The opinions of those writers who would found it on that industry alone which is employed in the cultivation of the soil, have already been exploded in theory by Dr. Smith; but the same doctrines have been revived by Mr. Malthus, in his Essay on Population, who, arguing on those exploded principles, has inferred that the commercial population of a country, not only may exceed that just proportion to the agricultural which is essential to the strength of a nation and the stability of her wealth, but that both the one and the other are in this country actually threatened from this cause at present.

'The only satisfactory mode of examining the truth of these doctrines is, by entering into an analysis of the circumstances which have actually attended the progress of the country in wealth, population, and agriculture, by which alone we can discover the connexion which exists between the causes, through the agency of which these effects have been produced.

'Under the appropriation of land, which appears even to have preceded agriculture itself, the soil, in the earliest periods, was cultivated rather to gratify the ambition, or the luxury of a few, than to promote the general happiness of the many; and this state of luxury and poverty, with the accompanying circumstances of war, desolation, and famine, characterized the purely agricultural state of society, in this, and in all the rest of Europe.

'In proportion as property became divided, industry increased; and that demand which was accompanied by an ability to afford an equivalent, stimulated to an increased production of the articles of subsistence. But the laws which were repeatedly enacted to force an increased production of the means of subsistence in the absence of such an effectual demand, demonstrate, by the evidence which they themselves bear of the starving state of the people, during an unexampled continuance of moderate prices, the utter inefficacy of mere agricultural population, to occasion an adequate production of the means of subsistence.

'But when, by the distribution of property and the increase of mercantile capital, the skill and industry of the people in producing articles of convenience and use were gradually excited, the equivalent they were thus enabled to afford, stimulated to the increased production of subsistence and the produce of agriculture was increased during a time that the commercial population was increasing beyond the proportion of those employed in agriculture.

'It is highly probable that this disproportion has been increasing to the present day, but it is very demonstrable that the produce of agriculture has been augmented in a still greater proportion. If other proofs were wanting, the increased consumption of every class would of itself be decisive. The scarcities of grain, however, and the large importations which have been found necessary, in consequence, have given some countenance to the opinion of a population increasing beyond the means of subsistence. But it must be obvious that this arose in a great measure from failures of our crop. We shall find these casualties to have occurred very frequently in every period of our history. Whether this fickleness of our climate arises from our insular situation, northern latitude, or both; or from the comparatively limited extent of territory, which gives a more extensive

operation to the causes of unfavourable seasons, it will be found to have been a very powerful and general cause of scarcity and high prices of grain in this country. In the earlier periods of our history, these scarcities frequently produced absolute famine, with the concomitants of disease and pestilence. In modern times they no longer exhibit these dreadful features, but they produce very serious derangements in the order of society. Their immediate effects in enhancing the expences, or retrenching the comforts of individuals, during their actual continuance, are the least of the evils they produce in a manufacturing and commercial nation. Grain, though an object of minor importance to the higher and middling orders, forms a very important part of the subsistence of the lower. Any sudden and considerable enhancement of price, adds greatly to the number of those who are supported by the community. Extensive importations of grain too, under the enhancement of price which always attends scarcities, not only occasions a loss to the nation, but affects the balance of trade, and the value of our money in our exchanges with other countries. The competition too, which the sudden demand creates, both in the employment of ships and capital, enhances still farther the price of all our imports. The small proportion which these importations, after all, bore to the increase in the agricultural produce of the kingdom, forbids our referring them to any inadequacy in the country to support her present population, and the experience of the two last years demonstrates the general sufficiency of our agricultural produce. But the necessity of those importations is to be attributed, in addition to the failure of our crops, to the tendency of the legislative regulations to discourage the formation of stocks in the country. Such has been the legislative interference from the earliest periods of our history; and there seems little reason to doubt that the jealousy with which the government regarded the intervention of the dealer between the grower and consumer of grain, by occasioning the produce of each harvest to be consumed within the year, contributed greatly to the fluctuations of price and the scarcities which in the early periods were of such frequent occurrence.' pp. 10—14.

'As the bounty on exportation was in reality itself a bonus to the land-owner, the subsequent regulations were calculated to secure to him the supply of the home market. Though it was pretended that such encouragements were necessary to secure an adequate growth of grain in the country, and to prevent our becoming dependant on foreign countries for supplies, yet we have never been informed how the foreign competition should in any case prevent the lands of the country from being cultivated.—Such competition would indeed have reduced the prices of grain, and consequently the profits of the farmer and the rent of the landlord, but the lands would still have been cultivated, though they might indeed have been worse cultivated, and have produced less. But a nearer examination suggests another reason for preventing the concurrence of the foreign grower, namely, the competition in the employment of land for the purposes of grazing, arising from the increased opulence of the labouring orders; and which, under the disadvantages to which the cultivation of grain is subject, would endanger the supplanting of tillage altogether, if the admission of foreign grain into our markets were perfectly free.

'The regulations, however, made with a view to protect the English grower, though they have occasioned an enhancement of the prices of

grain, have been inadequate to the total exclusion of the foreigner; and in their tendency to discourage the formation of stocks, which are the most natural remedy against the inequality of seasons, have aggravated the disadvantages under which foreign importations have been made.

“ In the successive enhancement too of the import rate, it may be greatly questioned, whether the interest of the land-owner has not been more consulted than the security of the country. It is at least certain that there are bounds in a manufacturing and commercial nation, to the enhancement of the price of articles of subsistence, beyond which a further rise might prove dangerous to the competition of our industry in foreign markets. That our arrival at this point has been protracted by the improvements in our national industry, the increase of our capital, and the peculiar circumstances of the moment, cannot be doubted; but it is evident the interests of the other members of the community are incompatible with an indefinite rise in the rent of land, to be supported by the progressive enhancement of the import rate.

“ That difference which at present exists between our prices and those of the corn growing countries, and the manner in which, by the present regulations, our ports open to importation; as it effectually prevents the holding of considerable stocks of English wheat from one harvest to another, is one great cause of the fluctuations of our prices; and combined with the disproportion which exists between our consumption and the general stocks in those countries, has occasioned those enormous enhancements of price which we have lately witnessed.

“ When the consumption of a country greatly exceeds the general produce of the neighbouring countries of exportation; it is from her own produce alone that a stock can be formed, at all adequate to her probable wants on the failure of her own growth. The surplus of the whole world would afford small relief to such a population as that of China.

“ It is therefore the obstacles, which, in our present system, oppose themselves to the forming of stocks, and not the inadequacy of our growth, which form the principal difficulties of our present situation. The author has attempted to point out those obstacles, and has ventured to suggest some means of removing them. pp. 16.—19.

In pursuing his inquiry, the author begins at a period sufficiently remote, that of our Saxon ancestors; the effects of whose pastoral and martial character, upon the state of subsistence in the nation, are traced downwards to the era of the Norman conquest. The succeeding period differed from that of the Saxons, in many respects; but as far as regarded the means of subsistence, the change was not material. By the establishment however of the feudal system, and by the wars between the houses of York and Lancaster, effects of considerable importance were produced, which the author is at pains to ascertain.

Thus far the inquiry is extremely vague and general. The author concludes, with sufficient probability, or rather certainty, from the wretched state of society and government, that industry was all this time at a low ebb in the country; and

hence he infers that it must have been in a miserable state with regard to the means of subsistence. But there are very few historical facts which bear directly upon the question. Of this, however, the author has not been sufficiently aware; for he seems to have imagined that he had already obtained evidence to establish the favourite proposition of the book;—that the plentiful supply of subsistence, in any country, is not dependent upon the state of industry, in regard to land solely, but upon the state of industry, in general, including arts and manufactures, as the first object, rather than the second. Thus he tells us,

‘ In glancing the eye over the long period of four centuries, from the conquest to the reign of Henry VII. we are astonished at the small progress of the country in knowledge, industry, and population. Though some circumstances which were extraneous and incidental, had a limited effect in retarding this advancement, yet the great, leading, and permanent obstacles to the improvement of the country, and the amelioration of the condition of the people, arose from the agricultural state of society. The degradation and vassalage of the people which accompanied this state, may be traced to that appropriation of land which preceded the cultivation of the soil. The universality of this state of depression in every country during the prevalence of the agricultural system, seems to characterize it as the necessary and inevitable consequence of that confined direction of the industry of a nation.

‘ The re-action of the causes and effects which arise in such a state of society, upon each other, have the most powerful influence in perpetuating its continuance; and it is so far from containing in itself the seeds of a natural and necessary tendency to amelioration, that the emergence of a nation from such a state of barbarism, even when surrounded with civilized nations in an enlightened age, is so gradual as scarcely to be perceptible.

‘ Whatever, therefore, the importance of that species of industry which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled to deny its efficacy as a source of riches or a cause of civilization. Regarded even as a means of subsistence, it is not always a certain resource; and, unaided by arts and the industry dependent on them, an unfruitful source of population. Independent of the limited produce of labour arising from this confined exertion of the human powers, the tendency of such a state of society to generate constant wars, is itself a powerful means of repressing population. But it would be equally repugnant to facts and to reason, to attribute such a recurrence of war to a want of subsistence, either permanent or casual. The limit to population in such a state of society, arises from the reaction of moral causes, and not from a physical incapacity of the country to afford the means of subsistence.

‘ The opinions of those, therefore, who conceive the population of a country to be limited merely by a want of the means of subsistence, appear equally repugnant to experience, with those who represent agriculture as an inexhaustible source of population as well as riches. The errors of both appear to arise from overlooking that constant existence of

large proprietaries, which is the inseparable attendant of a state purely agricultural, and the jealousy with which the growth of the middle order is regarded. Whenever lands become divided, and their transference facilitated in any country, it soon resigns the character of agricultural, and, by exhibiting an increased produce of the soil amidst arts and manufactures, demonstrates that the importance of this species of industry is not absolute and exclusive, but collateral and relative to the other great causes of the wealth, prosperity, and power of a nation.' pp. 82—84.

There is one or two expressions in this passage, the absurdity of which deserves a more particular notice. 'Whatever the importance of that species of industry, which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled to deny its efficacy as a source of riches, or a cause of civilization.' It is not very easy, here, as on many other occasions, to discover accurately what is the author's meaning. That the species of industry, applied to the cultivation of the soil, should be efficacious in a physical and absolute sense, and yet not efficacious as a source of riches, appears to us a contradiction in terms; for we cannot suppose the author's head was still bewildered with the old theory about money, and that, in speaking of riches, he regarded it as nothing but gold and silver. But even in this view, we do not understand how manufacturing industry is more productive of riches than agriculture; as the weaver no more produces gold, than the husbandman. If we must hold to this sense, therefore, we must regard no industry as productive of riches but that which is employed in gold and silver mines. This is certainly not what Mr. Comber meant. But thus it fares with the man who undertakes to write on a very difficult subject, while his ideas are yet far from clear, and his power of detecting unmeaning phraseology is still extremely imperfect.—'Regarded even as a means of subsistence, it (that species of industry which is applied to the cultivation of the soil) is not always a certain resource; and unaided by arts and the industry dependent on them, an unfruitful source of population.' This is one of the most remarkable specimens which we have met with, of a man aiming to express a sense which he has not fully comprehended; setting down words when the thought is not yet ready; and imposing upon himself by phrases which have no meaning. Mr. C. has observed that agriculture has no where greatly flourished, where other species of industry have not, at the same time, been carried to great perfection. The various species of industry, including agriculture among the rest, owe their prosperity to the same causes, and rise and fall together. But it does not hence follow, that agriculture is not a certain source of population; for it unquestionably is. Wherever corn is produced by human beings,

there will human beings be found to consume it, unless when some unnatural cause prevents the natural consequence. When he says that agriculture, unaided by arts and the industry dependent on them, is an unfruitful source of population, it seems impossible to understand what he means. At those rude periods of our history, which he characterizes as the periods devoid of arts, does he mean to say that agriculture did not support population? That is impossible. If he means that it supported a very scanty population; this is true. But to what was it owing? Not to the state of the arts, but to the state of agriculture; and had the agriculture been good, it would have supported a greater population in proportion to the want of arts.

By the establishment of security, and the dissolution of the feudal system, a new order of things sprang up under the Tudors. 'The conversion of land to the growth of raw produce as an object of commerce,' is the circumstance which Mr. C. holds up to view as the principal feature of this period. Under the reigns of the Stuarts, another phenomenon took place. Grain was exported to foreign markets so regularly, as to become the system of the country. These topics form the subject of the third and fourth chapters. From the Revolution, a new scheme of management was adopted. As a boon to the landholders, a bounty was granted for the sake of forcing exportation, and for thus keeping the price of corn and the rent of land always high. The circumstances attending this system, from the revolution to the beginning of the reign of his present Majesty, are detailed in the fifth chapter. From this part of the work we can quote a passage which exhibits the author to much greater advantage, than the extract on which we last animadverted.

'But almost the first act of the legislature, after the revolution, was to grant a bounty of 5s. on the exportation of every quarter of wheat, when the prices should not exceed 48s. per quarter, and proportionate sums on other grain; and when it exceeded that price, allowing exportation without bounty.

'No other reason is assigned for granting this bounty, than the general advantages arising from exportation. It is not even asserted, that the prices in other countries had declined, or that we had become excluded from the foreign markets, by the competition of other growing countries. It was a mere gratuitous bonus for doing that which it was otherwise sufficiently the interest of the land-owner to do. If it can be considered as any thing but a bribe to the landed interest, who alone could support the new order of things; the only apology that seems to offer itself is, that the exportation of wool was prohibited in the same session; and this bonus might be considered as a compromise for the probable decline of wool, which that regulation might occasion. In the most favourable view of the origin of the measure, we cannot but regard it as the result

of a convention between the government and the landed interest, to which the commercial body, though materially affected by it, were not parties.

‘The enacting part of this bill is completely repugnant to the preamble, for in stating, that the exportation of corn is advantageous to a country, when the price is at a low rate, it extends this encouragement to a very high price, and one in fact which had only occurred once, and that during the great dearth, in 1674, and 1675, since the restoration.

‘The actual price at the time of passing this act, was only half that of the rate fixed in the act, and the growers’ price, or that at which a farmer would contract to deliver a quantity, was, according to the calculation of Gregory King, 28s, per quarter; it was evidently intended, therefore, to operate as a permanent and constant bonus on the growth of corn. But this was not the only act made for the interest of the land-owner; for in order to promote the consumption of corn, a general licence for distilling spirits and low wines from malt was also granted; and beer, ale, cyder, and mum, were allowed to be exported, paying only 1s. per tun; and beef, mutton, and pork, were exportable without duty.

‘If we can suppose the landed interest to have imagined that, because they consented to allow the wool to remain in the country in order to promote manufacturing industry and afford employment to commercial capital, that therefore they were entitled to an indemnity on the other produce of their lands; such a measure could be considered in no other light than as a tax on the people for the privilege of exercising their talents, and would demonstrate how tenaciously the land-owners retain the idea of their being the natural lords and masters of the country.

‘However speciously this law has been coloured by attributing to its projectors profound and extended views of policy; it is too obviously directed to promote the interests of a particular class, to allow us to attribute its origin to any better motives; more particularly as this presumption is confirmed by all the concomitant circumstances. But, notwithstanding this was most decidedly the object of the law, we shall have reason to conclude, in tracing its operation and effects, that though it proved injurious to the commerce and manufactures of the kingdom, it did not benefit the land-owner, but proved in its consequences a bonus rather to the foreign consumer than the English grower.’ pp. 132—135.

During the reign of George the Third, the historical inquiry is more complicated, and several chapters are assigned to it. The first portion extends from the commencement of the reign to the consolidation of the corn laws in 1791. In this period the exportation of corn declined, while, as the author shews us, an increase took place in the produce of agriculture, as well as of manufactures and trade. In the period which intervened between the consolidation act, and the year 1803, the reader is called upon to contemplate the circumstances attending the occasional bounties, and the progressive rise in the price of provisions. The next subject of consideration is the imposition of the new restrictions by the act of 1804; the grounds of which, or the pretexts on which it was founded, are

examined, its inefficiency in excluding the foreign grower is proved, and a method is pointed out by which Mr. Comber thinks that object might be really accomplished. These topics are handled in the sixth, seventh, eighth, and ninth chapters.

The historical inquiry being thus finished, it is followed by a description of the present state of the country, and a glimpse into futurity. We are now, according to Mr. Comber, in more favourable circumstances than ever. This conclusion seems to be adopted, chiefly, because it is in unison with the author's doctrine, that when a country advances in arts and manufactures, she advances, *pari passu*, in a liberal supply of the necessities of life. Now Great Britain is at present farther advanced than ever in arts and manufactures, therefore is she better supplied with provisions. *Quod erat demonstrandum.*

The legislative regulations of the country, however, which Mr. Comber's good sense, and his more than ordinary information, enable him to see through pretty clearly, lead him to apprehend considerable inconveniences for the future, while our laws prevent the formation of those stocks and supplies which the natural course of things would otherwise provide as a security against deficient crops. The situation of Europe, portentous as it seems, in his account forebodes no peculiar scenes of evil to this country, with regard to the necessities of life.

The legislature has sometimes had recourse to the suspension of distilling from grain during seasons of scarcity. The author, in the conclusion of his work, examines this resource, and justly describes it as a very inefficient expedient.

On the whole, though we have been somewhat severe upon this work, we do not regard it as devoid of utility. It is of some importance to contemplate, in one view, the historical facts connected with the means of subsistence in our country, from the earliest to the latest period of our history; and though the author is not a master of his subject, those must be very well acquainted with it indeed, who will find nothing in his book to instruct them.

Art. VII. *The Geography and Antiquities of Ithaca*, dedicated by Permission to the King. By William Gell, Esq. M.A. F. R. S. F. S. A. and Member of the Society of Dilettanti. royal 4to. pp. 119. Price 2l. 12s. 6d. Longman and Co.

THE desire to discover what is secret and obscure, is, like other inherent propensities of our nature, sometimes indulged to excess, or directed to improper objects. The mental power and activity which may be successfully employed in

elucidating some highly important department of Art and Science, or in developing truths closely connected with the well-being of man, sometimes exhausts itself in inquiries concerning subjects which, if they could be exhibited in the light of day, would have neither beauty nor excellence to recommend them to our regard. If one could be divested of the remembrance that it was a waste of time and intellect, much entertainment might be derived from watching the operation of this principle, when it takes possession of a mind not careful to distinguish pursuits which are trifling and useless from such as are dignified in their nature and beneficial in their effects. It leads many men, if we may so speak, to dive to the bottom of the ocean, for the sake of a pebble.

It appears to us to be a perversion of our natural inquisitiveness, when we pry curiously into things because they are obscure, and pass over what is clear and obvious. We have often been a little surprised at some of our literary acquaintance, who, in exploring the antiquities of an ancient cathedral, or a ruined abbey, would pay no attention to the plain and entire inscriptions of the place, but choose to fix their stand before some mouldering stone, which bore the appearance of having been once lettered, but which it is now absolutely impossible to read; and they would delight themselves in filling up broken sentences, or attempting to decypher mutilated characters, which the hand of time had converted into pure hieroglyphics. But while they have been occupied with these enchanting puzzles without the least use, one or two of the party, who could not cope with them in intellectual vigor, have acquired a tolerable knowledge of the history of the spot. Certain men seem to be in love with rust, and mutilation, and decay. They prefer a coin because it is oxydated, and a figure because it has lost a nose, and a monument because it is half crumbled into dust. They are literally fond of obscurity in their researches, like the bird of night, who would rather look out into the darkness of the nocturnal sky, from an ivy-mantled tower, than soar towards the sun. They will even search for difficulties, and indulge an unnatural exultation when truths, which were supposed to be well understood, are by some contrivance thrown into the dark. Our readers must be well aware that this perversion of an useful principle of our nature does not confine itself to coins, statues, and tomb-stones. Every topic of Art or Science which is liable to question and disputation, it pursues as lawful prey. How then could antient poesy escape, which has so many references to obsolete customs, annihilated combinations of thought, obscure individuals, and uncertain places? For many centuries,

the scene of the exploits celebrated in the *Iliad* was generally supposed to be known. Alexander thought he knew where to find the tomb of Achilles, and congratulated his shade on the fame which Homer had bestowed. Antigonus could without hesitation determine the site of ancient Troy, in order to erect another magnificent city as its representative. Horace, in dissuading Augustus from rebuilding the town to which the Romans traced their origin, would have exulted in being able to say, "Its place is not to be found." It was reserved for modern times, effectually to deprive the traveller of the pleasure of contemplating spots rendered interesting by delightful recollections, and to confine his enjoyment, even when on the shores of Asia and among the Ionian isles, as much to the unreal picture of the Muse's painting, as if he had remained in the west of Europe. We need not remind our classical readers, of the keen disputes which have lately been agitated respecting the scenes described in the *Iliad*. Nobody knows, now, where the Scamander and Simois flowed, or where the Grecian camp was pitched, or even where Troy itself stood. In truth, we must call this the iron age of criticism. The sceptical spirit, which began by questioning maxims of politics, and doctrines of religion, has insinuated itself into every branch of literature; and one effect of its busy interference is to rob the most interesting scenes of our earth of all their acquired and extrinsic fascination, and, as it were by a knight's disenchanting horn, to sterilize a paradise, and demolish a magnificent palace. From the *Iliad*, the transition is easy to the *Odyssey*. For some time past, inquiries have been set on foot, respecting the places described in the latter poem. And the consequence already produced is a considerable degree of doubt with regard to their situation. The final result will be a determined denial of their existence. It will soon be discovered, that there was no such island as Ithaca; and then, by the most necessary of all inferences, that there was no port of Phorcys, no Rock Korax, or fount of Arethusa, no garden of Laertes, or palace of Ulysses. Let thus much be remarked on the spirit and result of modern researches into some branches of ancient literature. We now proceed to the work before us. Mr. Gell felt a strong disposition to believe that the description of places, in Homer, were not the inspired originals of a creative Muse, but the correct and sober imitations of specific archetypes in nature. Hence he undertook a voyage for the purpose of examining the Troad; and produced the '*Topography of Troy*.'—He has lately visited the Mediterranean again, for the purpose of exploring the antiquities of Ithaca, and proving that the author of the *Odyssey*

was conversant with the scenery of that island, and depicted it in his poem. It is only with the antiquities of Ithaca that we have any concern at present.

The general question, whether the island, described under this name by Homer, be any part of the material world, we consider to be interesting and important to those only who visit the East. It is allowed, the pleasures of travellers must be infinitely enhanced, when they combine, with the emotions raised by the actual beauty of the scenes themselves, a thousand glowing remembrances which restore for a moment the enthusiasm of youthful admiration and the more sober and chastened joys of riper taste. They find the scenery of nature enriched and decorated with beauties and enchantments, far beyond what colour, magnitude, form, and motion can bestow. But to the multitude of scholars, who must rest contented with what knowledge of the Mediterranean and the shores of Asia a chart will supply, the question whether Ithaca exists or not, is almost indifferent. The pleasure which any one receives from the local descriptions of Homer, arises purely from their resemblance to general nature. If he has seen mountains, and rocks, and clear springs issuing from the sides of hills, he is qualified to hear with delight the Muse who celebrates these grand or soothing scenes. The description of the garden of Eden in *Paradise Lost*, or of the island of Pleasure in the *Faery Queen*, imparts delight, though it has no exact model in nature; and perhaps in an equal degree with those descriptions which are faithful copies of well known scenes. Nor is the present question of any importance in elucidating ancient geography. For when we have converted the Poets into Topographers as much as we please, the relative situation of places, so far as their painting has exhibited them, will remain among the obscurest inquiries of literature. Soon after Sir Thomas More published his *Utopia*, a learned Frenchman found out its situation in the map of the world; and being engaged at that time in preparing a tractate on Geography, he delineated the newly discovered country about 53 degrees north latitude, and 63 west longitude. The same gentleman would probably have availed himself of the travels of Mr. Lemuel Gulliver, if they had been extant. And if he had undertaken to construct a chart of the ancient world, he might with the same felicity have chosen, for his authority and guide, the voyages of Ulysses, related in the *Odyssey*, and the wanderings of Io in the *Prometheus Chained* of Æschylus. This uncertainty as to places does not in the least invalidate the authority of Homer in his pictures of ancient manners, or his references to traditional events. The fiction of places and personages is perfectly

reconcilable with accurate descriptions of human character and the celebration of real exploits. But although this question of the situation or existence of Ithaca is but little interesting to those who design not to visit the Ionian isles, our office compels us to weigh the evidence adduced by Mr. Gell, and to state our opinion of the cause.

It is rather a disadvantage in the inquiry, that Ithaca and its scenery are mentioned but rarely by Homer. The Bard, it seems, wished to write a poem which might comprehend most of the marvellous recitals brought home by men who had visited distant parts. And he justly imagined that the return of Ulysses from Troy, would furnish him with a convenient vehicle for the communication of this kind of entertainment and instruction to his contemporaries. The proceedings of the suitors, and the greater part of the circumstances which happened in Ithaca, may properly be considered as a subordinate appendage to assist the main purpose of the poet. As the *Odyssey* chiefly consists of relations concerning other parts of the world, the kingdom of Ulysses is therefore but seldom brought into notice. When it is described, however, we meet with so much apparent precision, and features so discriminative seem to be portrayed, that the scholar may easily be led to believe that he knows exactly where to look for it, and that he should recognize it the moment it was seen. Homer has mentioned its relative situation to other islands, described its general and characteristic appearance, and painted some singular and permanent scenes belonging to it. We will, without entering into detail more than appears absolutely necessary, beg the attention of our readers to each of those particulars; and as we go along we shall compare the descriptions of the Poet, with the communications which Mr. Gell has made respecting the Island which he affirms to be the Ithaca of Homer.

Ulysses, giving an account of himself to Alcinous, *Od. ix. 21*, describes the relative situation of his country as follows.

Ναισταν δ' Ἰθακὴν εὐδαίλον· ἐν δ' ἑρὸς αὐτῇ
 Νηριτον, ἐπὶ σφυλλον, ἀριπρεπὲς ἀμφὶ δὲ νῆσαι
 Πολλὰι ναιστανσὶ μάλα σχιδόν ἀλληλητι,
 Δελιχίον τε, Σαμὴν τε, καὶ ὕληισσα Ζακύνθος.
 Αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ ἐν ᾧ κεῖται
 Ἡρὸς ζοφόν· (αἱ δὲ τ' αἰεὶ πρὸς ἧν τ' ἵλιοντι).

Another circumstance is mentioned, *Od. iv. 844*, of some importance to the present branch of the inquiry.

Ἐπὶ δὲ τίς νηὸς μίσση αἰὲ πειρηίσσα
 Μίσσηγυς Ἰθακῆς τε Σαμοῖο τε παμπαιίσσης
 Ἀστῆρις, ἡ μὲν γὰρ ἰμῆνις δ' ἐν ναυλοχίᾳ αὐτῇ
 Ἀμφιδύμοι·

Now it is most mortifying to the scholar, who sails up the Mediterranean with the pleasing confidence that he shall succeed in his researches, to find no island in such a situation. A reference to the map shews that Cephallonia is the most western of the cluster of islands in that quarter. In this difficulty Mr. Gell avails himself of the easy resource of amending the passage which describes the situation of Ithaca. If his hypothesis cannot be reconciled to the Poet, the Poet must bend to his hypothesis. If the mountain will not come to Mahomet, Mahomet will go to the mountain. The learned Bryant leads the way in this violation of the text. In exchange for “*αι δε τ' ανιθει προς ηω τ' ηελιοντι*,” he proposes “*ανταρ ανιθει*.” But this alteration is of no service: it is not sufficiently violent; only a part of the difficulty is removed by it. What is the use of shewing that Same was not east of Ithaca, unless the expression can be disposed of which informs us that Ithaca was west of Same? The beginning of the line *Προς ζοφον*, which relates to the island of Ulysses, requires alteration as much as the latter part, which refers to the neighbouring islands, in order to accommodate the passage to Mr. Gell's and the learned Bryant's wishes. The reader will of course remember that if this licence of emendation be allowed, any difficulty may be removed, and any hypothesis established. Sir Geo. Wheeler, who has written on this subject, affirms the rock of Aotaco to be Ithaca, without any regard to this difficulty in the poem, and only because Strabo's description of the magnitude of that island does not agree with the modern Theaki. M. Chevalier, who some time ago published an account of Ithaca, did not disturb himself with these repugnancies; but assuming the pleasant persuasion that Theaki was the disputed land, he proceeds with Francogallican gaiety and ease to the description of its towns, its delightful prospects, and interesting scenes, without ever having touched at one of its ports.

The mention of Asteris by the poet contributes to throw a thicker darkness over this part of the subject. The most indefatigable search has not succeeded in finding it. Here Mr. Gell shall be heard for himself.

‘ There would be little difficulty in determining whether Homer took his idea of Asteris from the rock of Dascallio, or from the promontory of Chelia, did the word *νηος* admit of the interpretation peninsula, as well as island.—This, however, though admitted in compound words, does not seem consistent with the received opinion of the best scholars. Pliny, speaking of Asteris, says that it lay off Ithaca, in the open sea; yet Homer describes it as in the channel, and there is no island off Ithaca in the open sea. In fact, all the accounts of that author, whether relating to the geography or natural curiosities of Ithaca, are entirely fa-

bulous. Chelia seems to derive its name either from *Χηλος*; or *Χηλη*, a point running into the sea;—such in effect is the nature of the place. It is evident that there is a good port on the left of the cape, and there is also an inlet at the isthmus, which joins Chelia to Same on the right. These are amply sufficient for the purposes of the suitors, and no place could have been so well chosen for the interception of a vessel returning from Pylos.

‘It is not absolutely impossible that some physical change may have joined Chelia to the shore of Same, either by an accumulation of sand, or by the shock of earthquakes: yet this is carrying conjecture rather too far. It is united to Cephallonia, by low land; but it would be absurd to imagine that a city ever stood on that isthmus, as it would have been close to Same. The point of Chelia stretches from Same about half way across the channel, towards Ithaca, and the ordinary passage to Cephallonia is from Aito to that promontory. Homer seems to allude to this situation of Asteris, in the speech of Minerva to Telemachus, where that goddess informs the prince, that the suitors lie in ambush at the ferry between Ithaca and the rugged Same. Now the situation of Same and Ithaca being known, the position of Asteris might be more easily determined: while the examination of the present appearance of the country will enable the reader to form an opinion on the subject.’ pp. 83—85.

This, then, is the plain statement, which is doubtless sufficiently discouraging. Homer declares Ithaca to be the most western of the Ionian isles, and affirms that Asteris, a small island with a good port, lies between it and Same. Now the Modern Ithaca is east of Same, and Asteris is not to be found. In spite of these inconsistencies, Mr. Gell persists in believing Theaki to be the Ithaca of Homer; and goes on to particularize and depict its scenery, as the certain archetypes of the poet's description.

The general and characteristic appearance of Theaki agrees with the expressions of the *Odyssey* respecting Ithaca. It is rocky, barren, and mountainous, abounding in trees and shrubs, and unfavourable to the growth and use of horses. But this coincidence loses its effect, because it is not the only island in this part of the world distinguished by a similar appearance. Aotaco is of the same rocky irregular aspect; and Sir Geo. Wheeler, for this reason, and because it is of inferior size, contends that it is the Ithaca of the poet. We may therefore dispatch this part of the cause with the brief mention already made.

If, then, no argument can be educed from the general appearance of the island, and if there be an irreconcilable difference between the relative situation of the poetic Ithaca, and the real Theaki; is it not useless and nugatory to enter into a minute examination of the smaller parts, and discriminative scenery of the latter? or can a multitude of incidental resemblances, in the face of the country, overbalance

the objection, that Theaki is not west of Same, and that there is no Asteris between the two islands?

The incidental resemblances which Mr. G. saw, or thought he saw, were so numerous and striking, that no doubt is left in his own mind of the identity of the Modern and Ancient Ithaca. In his opinion it seems more probable that the difficult passages should be corrupted, than that Theaki should not be the island of Ulysses, when its scenery so closely corresponds to the descriptions in the *Odyssey*. It would be a very grievous fault indeed, if Mr. G. had conspired with the learned Bryant to purloin a part of the consecrated text of the Father of Poetry, without some cogent reason for the sacrilege; or to incrust his precious metal with their alloy, without some powerful plea for the profanation. Whether such coincidences are pointed out and substantiated, as will justify the supposition that the passages in question are corrupted, will be seen as we proceed. The classical reader, we hope, will not be unwilling to see the description of the poet brought into comparison with Mr. Gell's survey of some of the scenes of Theaki. We wish the author had arranged the parts of his performance from the journey of Ulysses, rather than his own tour of the island. So convinced are we of the superiority of this method, for placing the present question in the most luminous view, that we have transposed the different scenes described in the present work, and thrown them into the order suggested by the poem.

When Ulysses is brought by the Phæacians to the shores of Ithaca, he is landed in the port of Phorcys, which the poet describes at large. That we may not disfigure our pages with long Greek citations, and protract the limits of our critique too far, we request the reader to give himself the trouble to turn to *Od.* xiii. 96. *Φορκυονος δὲ τις ἐστὶ λήμνη*, &c. Let him then compare with that description the following account of Dexia.

‘To avoid the fatigues of a long walk, we took a boat to convey us from Bathi to the ruins of a citadel now called Aito, or Palaio Castro, supposed by the inhabitants to have been the residence of Ulysses. We passed the pretty islet of St. Pantocratera, and soon arrived at the projecting promontories, which form the entrance of that division of the gulph called Bathi. On the right lay the little rock of Cazarbo, situated at the mouth of another inlet, now distinguished by the name of Dexia, a word significant of its position on the right hand of those who enter the port of Bathi.

‘The shore of Dexia nearly resembles in shape the figure of a horse-shoe, its southern extremity terminating in a rock of conic form, which divides it from Bathi. The projecting rock on the north of the entrance

exhibits the vestiges of a cave of considerable magnitude, in the formation of which art has been called in to assist the ordinary operations of nature. From this cave the interior of the port of Dexia presents a beach consisting of sand and pebbles, and sloping so gradually into the sea that boats may be drawn upon the land without difficulty, a circumstance the more remarkable, as a sandy shore is rarely to be found in Ithaca. At the head of the port are a few cultivated terraces and vineyards, spotted with olive and almond trees. The cave has now lost its covering, the stones lying conveniently for the use of the masons employed in building the town, and I should have quitted the island without seeing it, as no one imagined we could wish to see its remains; if one of the persons who had been active in its demolition had not fortunately heard of our anxiety to discover a cavern near Bathi.

‘The old people recollect the roof perfect, and many about the age of twenty-five remember it only half destroyed.

‘The rubbish occasioned by the removal of the covering has overspread and filled up the whole area of the cave to such a degree that its depth cannot be ascertained without digging; but the pavement must have been nearly on a level with the surface of the sea. Its length is at least sixty feet, and its breadth exceeds thirty. The sides have been hewn and rendered perpendicular with some labour. It is close to the sea, being only separated by that portion of rock which served to support the roof when it was entire. On the left of the entrance from the south, at which commences the sandy beach, is a niche, which on being cleared from the soil and stones, presented a species of basin, resembling those which are usually found in the walls of old churches in England. There is another of similar construction near the centre of the same side, and above both are certain small channels cut in the rock, which have served for the passage of water into the basins, and some are in consequence encrusted with stalactites, while others, where the water no longer trickles, are tenanted by bees.

‘The cave has been entered from the north as well as from the southern extremity; the former was, however, smaller than the latter, and must have afforded rather an inconvenient descent to the cavern. It is now called by the people of the island *της Δεξίας το σπηλαιον*, or the cave of Dexia. They are entirely unable to account for its formation, and the destruction of its roof by the Greeks, who entertain the most profound veneration even for the vestiges of a church, is a most decisive proof that it never served for the celebration of christian ceremonies.’ pp. 40—43.

It is obvious that some objections to the identity of Dexia and the port of Phorcys will present themselves. Strabo denies that Ithaca contained any spot which exactly corresponded to Homer's description. It may also be asserted, that a port with a lofty precipice in the back ground, and an excavated thoroughfare through the rock to the upper surface, is a scene so common, that a poet may describe it without designing a specific harbour. An English sailor will inform us of several similar spots round our own shores; and some geographers affirm that there is such an one near Cape Carthage, on the African coast. It is certain that the

port into which the ship of Æneas is driven after the storm in the Tuscan sea, is the very counterpart of the port of Phorcys. Virgil's description is evidently an elegant version of the passage in Homer. The Mantuan poet must therefore have considered the description of the port of Phorcys of a general nature, in which he might with propriety imitate his master; or he knew there was a similar harbour on the African coast; of which suppositions the one goes to destroy the evidence of Mr. Gell, and the other to invalidate it by admitting a plurality of similar scenes, and rendering the appropriation of the passage in question to a specific spot proportionably difficult and uncertain.

(To be concluded in the next Number.)

Art. VIII. *A concise View of the Constitution of England.* By George Custance. Dedicated by Permission to William Wilberforce, Esq. M. P. for the County of York. 12mo. pp. 474. Price 6s. bds. Kidderminster, Gower; Longman and Co. Hatchard. 1808.

IT were surely to be wished, that every man had a competent acquaintance with the laws and constitution of the country to which he belongs. Patriotism is a blind and irrational impulse, unless it is founded on a knowledge of the blessings we are called to secure, and the privileges we propose to defend. In a tyrannical state, it is natural for the ruling power to cherish political ignorance, which can alone reconcile men to the tame surrender of their natural rights. The diffusion of light and knowledge is very unfavourable to ill-founded pretensions of every sort, but to none more than the encroachments of arbitrary power and lawless violence. The more we explore the recesses of a dungeon, the less likely are we to be reconciled to take up our residence in it. But the venerable fabric of the British constitution, our hereditary mansion, whether it be tried by the criterion of convenience or of beauty, of ancient prescription or of practical utility, will bear the most rigid examination; and the more it is contemplated, will be the more admired.

The Romans were so conscious of the importance of imparting to the rising generation an early knowledge of their laws and constitution, that the contents of the twelve tables were committed to memory, and formed one of the first elements of public instruction. They were sensible that what lays hold of the mind at so early a period, is not only likely to be long remembered, but is almost sure to command veneration and respect. We are not aware that similar attempts have been made to render the British youth acquainted with the principle of our admirable constitution, not inferior surely to that of the Roman republic; a defect in the system of education, which

the circumstances of the present crisis loudly call upon us to supply. When our existence as an independent nation is threatened, when unexampled sacrifices must be made, and perhaps the utmost efforts of patience and of persevering courage exerted for our preservation, an attachment to that constitution, which is the basis of all our prosperity, cannot be too zealously promoted, or too deeply felt. It is a just and enlightened estimate of the invaluable blessings that constitution secures, which alone can make us sustain our present burdens without repining, as well as prepare us for greater privations and severer struggles. For this reason, we cannot but look upon the performance before us as a most seasonable publication. One cause of the attention of youth being so little directed to our national laws and constitution, in schools, is probably the want of suitable books. We have an abundance of learned and able writers on these subjects; but few, if any, that are quite adapted to the purpose we are now speaking of. Millar's is a very profound and original work; but it supposes a great deal of previous knowledge, without which it can be scarcely understood, and is in every view better adapted to aid the researches of an antiquary, or the speculations of a philosopher, than to answer the end of an elementary treatise. De Lolme's performance may be deemed more suitable; yet, able and ingenious as it is, it labours under some essential deficiencies, considered in the light of an elementary work. There is in it a spirit of refined speculation, an eagerness to detect and display latent unthought of excellences, in the frame of government, which is very remote from the simplicity requisite in the lessons of youth. Of Blackstone's Commentaries it would be presumptuous in us to attempt an eulogium, after Sir Wm. Jones has pronounced it to be the most *beautiful outline* that was ever given of any science. Nothing can exceed the luminous arrangement, the vast comprehension, and we may venture to add from the best authorities, the legal accuracy of this wonderful performance, which, in style and composition, is distinguished by an unaffected grace, a majestic simplicity, which can only be eclipsed by the splendour of its higher qualities. Admirable, however, as these commentaries are, it is obvious that they are much too voluminous and elaborate to answer the purpose of an introduction to the study of the English constitution. We do therefore most sincerely congratulate the public on the appearance of a work, which we can safely recommend as well fitted to supply a chasm in our system of public instruction. The book before us is, in every view, well adapted for the instruction of youth; the clear and accurate information it

conveys upon a most important subject, and the truly Christian tincture of its maxims and principles, are well calculated to enlarge the understanding and improve the heart. We beg leave particularly to recommend it to the attention of schools, in which, we conceive, a general acquaintance with the laws and constitution of the country might be cultivated with much advantage, as forming a proper preparation for the active scenes of life. Legal provisions for the security of the best temporal interests of mankind, are the result of so much collective wisdom and experience, and are so continually conversant with human affairs, that we know no study more adapted to invigorate the understanding, and at the same time to give a practical turn to its speculations. The close cohesion of its parts tends to make the mind severely argumentative, while its continual relation to the state of society and its successive revolutions, fences it in on the side of metaphysical abstraction and useless theories. What we look upon (for the reasons already mentioned) to be a most useful and interesting study at all times, we would earnestly recommend as an indispensable duty at the present crisis.

Of the merits of the work before us the public may form some judgement, when we inform them that it contains whatever is most interesting to the general reader in Blackstone, together with much useful information derived from Professor Christian, De Lolme, and various other eminent authors. Some will be ready to accuse the writer of having carried his partiality toward whatever is established too far: nor dare we say the charge is entirely unfounded. We are not disposed, however, to be severe upon him on this account. We wish to see the minds of our youth preoccupied with a strong bias in favour of our national institutions. We would wish to see them animated by a warm and generous enthusiasm, and to defer the business of detecting faults, and exposing imperfections, to a future period. Let us only be allowed to remark, that this policy should be temperately employed: lest the mind should suffer a revulsion, and pass, perhaps rather abruptly, from implicit admiration to the contrary extreme; lest, indignant at having been misled, it substitute general censure for undistinguishing applause.

We wish our author had, in common with Blackstone, expressed his disapprobation of the severity of the criminal code. The multiplicity of capital punishments we shall always consider as a reproach to the English nation, though, numerous as they are, they bear no proportion to what they would be, were the law permitted to take its course. The offences deemed capital by the common law are few; the sanguinary complexion of the criminal law, as it now stands, has arisen

from the injudicious tampering of the legislature. To us it appears evident, that the *certainly* of punishment will restrain offenders more than its severity; and that, when men are tempted to transgress, they do not weigh the emolument they had in view, against the penalty awarded by law, but simply the probability of detection and punishment, against that of impunity. Let the punishments be moderate, and this will be the most effectual means of rendering them certain. While nothing can exceed the trial by jury, and the dignified impartiality with which justice is administered, we are compelled to look upon the criminal code with very different emotions, and earnestly to wish it were carefully revised, and made more humane, simple, and precise.

As little can we concur with the author before us, in the defence he sets up of the donation of pensions and sinecures, where there are no pretensions of personal merit or honourable services. Standing quite aloof from party politics, we must affirm, that to whatever extent such a practice exists, exactly in the same proportion is it a source of public calamity and disgrace. To look at it, as our author does, only in a pecuniary view, is to neglect the principal consideration. It is not merely or chiefly as a waste of public money, that the granting of sinecures and pensions to the undeserving ought to be condemned; the venality and corruption it indicates and produces is its worst feature, and an infallible symptom of a declining state. With these exceptions, we have accompanied the author with almost uninterrupted pleasure, and have been highly gratified with the good sense, the extensive information, and the unaffected piety he displays throughout the work. Though a firm and steady churchman himself, he manifests a truly Christian spirit toward the protestant dissenters; and is so far from looking with an evil eye on the large toleration they enjoy, that he contemplates with evident satisfaction the laws on which that toleration is founded.

Of the style of this work, it is but justice to say, that, without aspiring to any high degree of ornament, it is pure, perspicuous, and correct, well suited to the subject on which it is employed.

As a fair specimen of Mr. C.'s manner of thinking, we beg leave to lay before our readers the following just and appropriate remarks on *duelling*.

‘Deliberate duelling falls under the head of *express malice*; and the law of England has justly fixed the crime and punishment of murder upon both the principal and accessaries of this most unchristian practice. Nothing more is necessary with us to check this daring violation of all law, than the same firmness and integrity in the trial of duellists which so eminently distinguish an English jury on all other occasions.

‘Perhaps it will be asked, what are *men of honour* to do, if they must not appeal to the pistol and the sword? The answer is obvious: if one *gentleman* has offended another, he cannot give a more indisputable proof of genuine courage, than by making a frank acknowledgement of his fault, and asking forgiveness of the injured party. On the other hand, if he have received an affront, he ought freely to forgive, as he hopes to be forgiven of God. And if either of the party aggravate the matter by sending a challenge to fight, the other must not be a partaker of his sin, if he would obey God rather than man.

‘Still it will be said that * *military or naval* man, at least, must not decline a challenge if he would maintain the character of a man of courage. But is it not insulting the loyalty and good sense of the brave defenders of our laws, to imagine that they of all men must violate them to preserve their honour; since the King has expressly forbidden any military man to send a challenge to fight a duel, upon pain of being cashiered if an officer; and of suffering corporal punishment if a non-commissioned officer, or private soldier. Nor ought any officer or soldier to upbraid another for refusing a challenge, whom his Majesty positively declares *he* considers as having only acted in obedience to his royal orders, and fully acquits of any disgrace that may be attached to his conduct*. Besides, what necessary connection is there between the foolhardiness of one who risks the eternal perdition of his neighbour and of himself in an unlawful combat, and the patriotic bravery of him who, when *duty* calls, boldly engages the enemy of his king and country. None will dispute the courage of the excellent Colonel Gardiner, who was slain at the battle of Preston Pans, in the rebellion in 1745. Yet he once refused a challenge with this dignified remark: “I fear sinning, though I do not fear fighting†.” The fact is, that fighting a duel is so far from being a proof of a man’s possessing *true* courage, that it is an infallible mark of his *cowardice*. For he is influenced by “the fear of man,” whose praise he loveth more than the praise of God.’

Art. IX. *Anthropologia: or Dissertations on the Form and Colour of Man*; with incidental Remarks. By T Jarrold, M. D. Member of the Literary and Philosophical Society, Manchester. 4to. pp. 261. Price 1*l.* 1*s.* bds. Cadell and Co. Burditt. 1808.

BEFORE we enter on the examination of this book, we have to apologize for neglecting a former work ‡ of the same benevolent and ingenious author, which we have hitherto delayed to notice, with the intention of considering it at some future time with several other publications in a general discussion of Mr. Malthus’s theory concerning population. In the mean while, we can venture to recommend it to the perusal of our readers, as a work of excellent

* ‘See Articles of War, Sec. 7.

† ‘See Dodridge’s Life of Colonel Gardiner, an interesting piece of Biography, worthy the perusal of every officer in the army and navy.’

‡ *Dissertations on Man*: being an Answer to Mr. Malthus’s Essay on Population, 8vo. 10*s.* 6*d.* Same Publishers.

intention, and considerable ingenuity, though by no means of unimpeachable correctness. Dr. J. again appears before the public with an equally commendable design: 'to remove every unwarranted prejudice against the person of the negro.' The question, respecting the rank of the African in the creation, is not the less important at the present period, when the British legislature has, at length, ventured to concede to him some of the rights of humanity. For after all the attention which his cause has excited, all the exertions to alleviate his condition, all the heart-felt joy that has been felt at a prospect of his emerging from the abject state in which other men have placed him; should it be proved, that he is merely an anthropomorphous brute, or but a different species of Man, (which our self-love must immediately pronounce inferior) instead of having approved ourselves the friends of humanity, we have been insulting it, by introducing into our society an ambitious inferior, or a dangerous rival. If the Negro be of a different genus, only a well-shaped Oran Outang, we have as unquestionable a right, by the original grant of our common Maker, (Genesis ix.) to assert a property in him, and render him subservient to our wants, as we have to domesticate the Horse or the Camel. If he be a collateral species of our own genus, prudence calls upon us, as we value our own superiority, to keep him in subjection; lest he serve us in the same way as in many places the Norwegian Rat has served the British. Unless we are convinced of the identity of our own species with his;—that is, that the progeny of the Negro may in a series of years lose the parent's characteristic colour and features, and the progeny of the European assume them;—we cannot with justice and safety, it might be plausibly urged, admit him to the possession of equal rights with ourselves. Since the shortness of our lives prevents the decision of the question by direct experiments, we must endeavour to solve it, by an examination of Man in his present state. Blumenbach, in his *Fragments*, disproves the idea that Negroes are inferior in mental abilities and reason; and Dr. J. in the work before us undertakes to prove, not only that the difference, in form and colour, is the consequence of extraneous causes, but that their form and colour are in many respects even superior to our own.

We wish it were in our power to compliment Dr. Jarrold on the perspicuity and philosophical strictness of his reasonings; qualifications so necessary in a subject of such intricacy, and which he occasionally displays to considerable extent. But we are too frequently obliged to apply to him the very accusation he preferred himself, on a former occasion, against the celebrated writer whom he opposed. 'The research of

the philosopher extracting truth from doubtful evidence does not appear; in the place of it, I fancy I am reading the speech of a pleader, who is endeavouring to say all that is favourable of his friends, and all that is discreditable of his antagonists. (Dissert. p. 120.) Dr. J. is thoroughly convinced of the justice and importance of the cause he is pleading, and so will the greater number of his readers be; but few, we apprehend, will think either his demonstrations of the positions which he judges necessary in order to establish it, sufficiently cogent; or the inferences, which he draws from facts, so strictly deducible from them, as they ought to be in a professedly argumentative work. In its present state, there is so much vagueness and inaccuracy which may be confuted or exposed by any one who undertakes to answer him, that we fear he has rather put arms into the hands of his opponents, than reduced them to submission. If he is vanquished, (to continue a figure too familiar in the present state of the world,) it will not be by an attack on his centre, but by harassing his outposts, and cutting off his detached parties. The justice of these remarks will appear from the subsequent extracts; and we mention them, not to prepossess any of our readers against the performance, but lest they should be induced, by a disappointment in their expectations of correctness and perfection in parts of it, to condemn the whole; and because we are persuaded, that if Dr. J. had bestowed that care and judgement in digesting his materials and compressing his arguments, which the public has a right to expect from his abilities, his work, though less in size, would have been far superior in classical merit.

In the Introductory Section, after a few observations on the utility of the study of man, Dr. J. mentions the aim of his dissertation: to examine, independently of the light afforded by revelation on the subject, whether the existing difference of the individuals of the human race be specific, or merely owing to circumstances. He then commences his consideration of one of the principal hypotheses to the contrary, that of *Gradation*, as advanced more particularly by Mr. White, in his 'Account of the regular Gradation, &c.:' and continues it through the first part of his work. This doctrine, as he observes, has at all times been made an excuse for the imposition of slavery; the aboriginal inhabitants of America were branded as an inferior race of beings, enslaved, and in fact exterminated; the calumny has since been transferred to the unhappy African, who succeeded to their bonds. What else, indeed, could have given the conquerors of antiquity the semblance of justice in their conduct toward foreign nations, but attaching the idea of inferiority as men to their general appellation of *barbarians*? The Phœnician, probably, would

excuse himself for injuring one of our ancestors, with the words. He is only a Briton. But as this plea is not very philosophical, and as it will serve for the Negro, or any other race, as well as against him, the refinement of the present age has called in more plausible arguments. The hypothesis of the existence of a *chain*, in the productions of nature, affords by analogy the supposition, that in some instance the human race also is connected with the brute creation. This whole theory, therefore, Dr. J. strenuously opposes; and indeed, in the strictest sense of the word, it cannot possibly exist. Were the different species of the creation connected by *imperceptible* intermediate shades, the very term *species* must be exploded.

‘If we withdraw our attention from the nature of things, and from those subjects of which we can comprehend so little, and apply it to such as are more within the range of our capacities, we may, with the gradationist, trace a scale in every order and department of nature. Commence at any point, and the chain rapidly advances; from the least ponderous body, from the purest ether to the heaviest metal, there are innumerable intermediate links; one substance is a little heavier, has a rather greater specific gravity than another. The same chain holds good in the appearance of bodies, and in the dispositions and propensities of animals: a horse prefers being fed with oats, a cow is less partial to that grain, a sheep less so still, a hog turns it over with his snout, and if it takes a mouthful, it chews it with evident disgust, and is long before it pleases to swallow it. Other animals separate the husk from the flour, and eat only the latter; and some animals do not use this vegetable in any state.’ p. 41.

We may produce systems in which man shall stand next to the ape, the swine, the elephant, or the plucked fowl; but these are not the arrangements of nature. In order to study her works, we find it expedient to place them in a line; but it is not to be supposed that a Being, powerful enough to create, could be restricted by any such arrangement. The more we examine what are looked upon as connecting links, the more we find, that they belong decidedly to one or the other division. *Whales* and *dolphins* have been esteemed fishes, *zephytes* plants, and the *fungi* animal productions; but they can as little be deemed intermediate in the chain of organized beings, as the *Georgium Sidus* a medium between fixed stars and planets, because he resembles the former in his appearance, and was at first esteemed one. Whatever chain fancy may picture in the productions of nature, man is as secure, by the characteristic of reason, from the intrusion of the ape, as the fixed stars, by their unborrowed light, from the intrusion of a planet. But Dr. J. thinks the dignity of man seriously endangered, by admitting the mere idea of a gradation; and requires that it be proved to exist throughout all the other productions of nature, before any connexion, even

of his animal part, with the brute, be argued from analogy. He therefore occupies the four first sections of his work, with considering the imaginary gradations between the different kingdoms of nature, and disproving their existence.

If there be a gradation of perfection, he contends, there must be a rank, not only in the different classes, but among the species. If this be supposed to be the case among animals in some instances, (though by far the greater number of these appear to have equal rights to preeminence,) to which of the minerals shall we assign the preference?

‘Which of the trees of the forest is the inferior...would bow to the other? and ought a plant of wheat to be considered as beneath them? Has not every vegetable a right to claim pre-eminence,...for usefulness, for beauty, or for hardiness? One grows where another cannot, another grows more luxuriantly.’ p. 15.

The gradation from a mineral to a vegetable, is so untenable, as to need little refutation.

‘The law by which the increase of minerals is accomplished is proper only to minerals; it is that of affinity and not of assimilation: hence the two kingdoms are not only kept distinct, but at the remotest distance. It is in vain to talk of kindred, if the principle of existence be different.’ p. 18.

In considering the connexion between vegetables and animals, Dr. J. endeavours to prove, that the motion of plants, resembling muscular irritability, is the consequence of increased or diminished strength, occasioned by internal causes, which they can neither seek for nor prevent; and he suggests, that the accommodation of plants to the seasons of different climates, is merely owing to the different effect of solar heat in different countries. Here, by the way, the Doctor asserts, that “a muscle can only act, when it has passed over a joint, and is attached to two bones;” how does he account for the motion of the heart, or the actions of other muscles of the trunk, which pass over no joint? Speaking of the ascent of the sap, he says;

‘Could we discover the principle on which sap rises, it might be of incalculable utility in the business of life,...and why may we not discover it? It is not raised by a miracle, but by the use of natural means. To learn what these are, is not, I apprehend, a study beyond the human capacity. The circulation of the blood was as little known, and presented as many difficulties, till Dr. Harvey investigated the subject and made it easy of comprehension: the discovery was but of yesterday. To elevate water, without the complicated and expensive machinery now in use, might be one consequence of a knowledge of the principle we have been speaking of; and thus a new and extensive field of interesting investigation, and of practical utility, be opened to science. But though the subject is yet enveloped in darkness we know enough to be confident that the principle

ple which moves the sap, and circulates the blood, is not the same.' pp. 26, 27.

We confess that our hopes of its being thus applicable, even should it be discovered, are very slender indeed! Waving however these considerations, he lays the principal stress of his argument upon the following reasoning:

'A chain implies progression, and as an animal is indisputably advanced beyond a vegetable, the point of union must be between the most complete and perfect vegetable and the most insignificant and doubtful animal. A polypus bears this character: it was long supposed to be a plant, but now is placed in the rank of animals, and is said to catch and devour flies, which is conclusive as to the kingdom to which it belongs. Let us take it, with all our ignorance respecting it, as the lowest of animals; and as all animals are superior to vegetables, the next link consequently is the most perfect of that order, and which is more so than an oak! But it is truly ridiculous to speak of these being united as parts of a chain. An oyster has no affinity to a cedar, or a grasshopper to any other tree, and they are the most fit and apposite links that I can discover.... There cannot be a scale of progression, if the most complete and perfect of one order does not bear a resemblance to the least perfect of the order next above it. A chain supposes a connexion and resemblance, but no animal in the creation corresponds to a forest tree.' p. 27.

In refuting the idea of a connexion between man, and the brute, the question, whether *reason* and *instinct* be radically distinct, is discussed at some length.

'Can it be ascertained that there exists a real distinction between instinct and reason? It can. Were it not so, it would be in vain to contend for man's immortality, or the meanest animal would have an equal claim. To differ only in degree is scarcely worth contending for: the difference, in order to be valued, must be essential. The one is not, cannot be, a part or property of the other. Reason is the glory that encircles man; he may dim its lustre, or add to its brightness: but instinct is without glory, it receives not honor, nor suffers shame. Reason presents the human race at the footstool of their Maker, to adore and worship him; it is man's highest, his greatest honor: but instinct grovels in the dust; it soars no higher than the wants of the body...it is a provision to preserve life.

'I wish not to pass by, or to detract from, the endowments of animals; I would not rob them of the smallest gift to place it on the head of man: the human race would be degraded by their highest endowments. I allow all that is asked for them,...memory, contrivance, foresight; and I allow that instinct admits of improvement, by the use of these endowments.

'Where then, it may be asked, is the distinction, where the separating wall, between instinct and reason? It is here: it is in the object on which the capacity given can be employed. The mole that digs a hole to hide itself, discharges the highest duties of its nature, and displays the utmost sagacity of instinct; but man erects an altar to his God.' pp. 33, 34.

Dr. Jarrold treats this part of his subject, if not with all the precision of the dispassionate philosopher, with all the

warmth which is due to so interesting a topic ; and draws from the innate perfection of instinct, and the imperfection of reason, a powerful argument for the presumption of a future state. We were rather surprised, that among the various distinctions between the two he has not mentioned the formation or invention of speech, (*loquela*) which reason has enabled man to develop out of the voice, (*vox*) which he has in common with the brute.

In the fourth section, intitled, 'An inquiry into the relation, the parts which compose the world, and its inhabitants, bear to each other,' our author sums up the arguments against the system of gradation ; and, classing the method of God in creating the world among those subjects which are beyond our comprehension, insists strongly upon the pernicious consequences of aiming at unattainable knowledge.

In the following section, he resumes the position, that the human race is of one species ; and produces a number of circumstances, in which all periods and nations coincide. Mentioning afterwards the diversity of colour, he thinks the difference of complexion an indication, that we might expect the darkest shade, or black ; and though the colour of the Negro be so permanent in the individual, yet that its being entirely obliterated by intermarriages, without an effort of nature to preserve it, proves it to be not inherently implanted in his frame, but the effect of circumstances. Analogy from experiments on plants, however, greatly lessens the strength of this conclusion : indeed Dr. J. dismisses it with the following question,

* Allowing, if it be proved, that black is a colour natural to man, and that it exists independent of external circumstances, would even this amount to a full and complete demonstration, that there was a difference of species between persons of opposite colour ? Among animals, colour is not considered as relating to the species, why then should it be in the human race ? p. 31.

He then proceeds to examine the difference in *form*, which occupies the remaining twelve sections of the first part ; deferring the consideration of the causes that occasion the colour of the skin.

The measurements of Negroes and Europeans by Mr. White, in order to prove that the ulna in the former is longer in proportion than in the latter, are amply discussed in the sixth section : and Dr. J. adds the measurements of 32 other persons, principally North Britons, of several apes, and of a few antique statues. Reducing the length of the ulna to a decimal of the whole height, we have obtained the following results ; which we apprehend will convey a clearer idea of their

aim and importance, than the tables of actual length inserted by Dr. Jarrold.

	Greatest	Least	Mean
White's 12 Negroes	,18085	,16287	,1717
———— 12 Europeans	,15953	,14869	,1524
Jarrold's 32 ditto	,17543	,15463	,166
Lesser Gibbon	,3324		
Jocko	,21138		
Antinous	,17361		
Apollo Belvedere	,17378		

This greater length of the African ulna, Dr. J. accounts for, by remarking, that under the torrid zone, the period of adolescence, at which 'the arms commence a more rapid growth, which continues till the fabric is completed,' begins earlier than in temperate climates, though it continues as long.—We believe he has made a mistake, in asserting, 'that the humerus of the monkey is twice the length of that of a man, estimating according to the height of the body.' In the Jocko, and lesser Gibbon, the only two in which the entire length is mentioned, the humerus is ,28048 and ,28077 of the whole height; while the shortest human humerus in his 32 measurements is ,1944, or about two thirds of that length.

(To be concluded in the next Number.)

Art. X. *A new Dictionary of the English Language*: by John Pytches, Esq. late Member of Parliament for the Borough of Sudbury. Part. I. sm. folio, pp. 28. Price 2s. 6d. Phillips, 1808.

A LIVING language is essentially changeable; and the utility of works that are designed to restrict its metamorphoses, can only be partial and temporary. We are therefore by no means adverse to the project of a new English Dictionary, although we have repeatedly expressed our resentment of the rude and indecent censures which modern pretenders to lexicography have lavished on that of Johnson. Having long been hackneyed in the ways of men, we have learned shrewdly to suspect the character of any person, and of any book, whose merit requires to be evinced by the depreciation of others. Consequently, the following passage in Mr. P.'s preface has produced an effect on our expectations from his work, very different from that which he probably wished it to impress on his readers.

'Doctor Johnson's Dictionary (though it has some claim to originality and supremacy) is a defective, a *trecherous*, and an ill-arranged composition:

Deform'd, unfinish'd, sent before its time

Into this breathing world, scarce half made up.

Shakspeare.

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‘ Like a stage-waggon upset, every material that has been packed and loaded, is found to be displaced, disjointed or shattered. It is an abundant accumulation of every error in literature, and not among the *miriads* of books in publication can be found one, in which so little merit, compensates for so much *supinity*, and extraneous matter. It is a *wildernes* without a way-mark, into which as soon as we enter, we find ourselves misled, hampered, unsafe, and lost. It is the production of a great, but an ill-regulated mind; and the manner of it dazzles, rather than informs; and teaches us to admire, rather than to comprehend the English Language. It was undertaken rashly, it was compiled under an ignominious stipulation, and pressed to a conclusion by the importunities and menaces of a herd of mercenary Publishers.’ p. 4.

Our author proceeds to point out a variety of defects in Johnson's performance, under the heads of *Strictures* on his *definitions*, on what is here termed his *treatment* of words, on his *citations*, and on his *remarks*. To the greater part of these instances, we think Mr. P.'s objections reasonable, to others frivolous: but we can assure him, that our experience in literature does not encourage us to expect any work of equal magnitude and difficulty, in which a much greater number of errors may not be detected by any one who has just talent enough for the search, and who will undertake the invidious trouble.

Some peculiarities of Mr. P.'s orthography and style, are obvious in the short quotation which we have given. He has not intimated his reasons for differing in these respects from established custom; a defect of condescension at which we certainly do not repine. Let the reasons, or even the propriety, of the orthography, be what they may, we totally disapprove the introduction of it into *extracts* from other writers. Mr. P.'s intention seems to have been uniformly to reduce double into single *s*; for want, apparently, of considering that our single *s* has usually (and always when final) the sound of *z*. All other double letters he appears to retain; for although he writes *abhorrent* and *abhorible*, it is evidently because he substitutes *abhor* for *abhor*. That he does not ground his peculiarities on etymology, is demonstrated by his substitution of *i* for *y*, in *sympathy*, &c. We have already, in our remarks on Mr. Webster's Anglo-American Dictionary*, expressed our disapprobation of all deviations, in works of this kind, from that orthography which has long been established by our best writers. If the justness of this opinion be evident, it will be so much the less necessary to waste any time in criticizing such deviations as those of Mr. Pytches.

The principal purpose of a vernacular dictionary, in our judgement, is that of exhibiting the best authorised forms,

* Vol. III. p. 44.

and significations, of words that are commonly used in writing or in conversation. The information which may thereby be imparted by persons of the most extensive reading, and of the most rational and polite colloquial intercourse, to others who want these advantages, tends to purify the language of books and of discourse from vulgarity and barbarisms; and to beautify it with perspicuity and precision.

The most effectual mode of accomplishing this important purpose, we apprehend to be, that of excluding, from dictionaries designed for general use, all words that cannot with propriety be introduced in writing or conversing on general subjects. At present our truly proper and useful words are buried under a load of barbarous, obscure, unusual, or technical terms, which enhance the price of a good dictionary, render its size inconvenient, and make its use very difficult, if not fruitless. To word-catchers, who require that a dictionary should explain to them every term that occurs in every book that has been printed in their language, and every phrase that they hear from all classes of our mingled community, we will just give an assurance that their expectations never can be fulfilled. Attempts to gratify so unreasonable a wish only render dictionaries nearly useless to all sorts of readers. We hope that they will be supplied with separate compilations of obsolete and provincial terms, that may greatly facilitate black-letter reading. We hope that our Cyclopedias, or rather some work appropriated to the express purpose, will afford a collection of scientific technical terms alphabetically arranged, accurately defined, and familiarly explained. We hope that English Dictionaries will then deserve that title, by exhibiting a genuine picture of the living language, undisguised and unincumbered by innumerable words which are no more English than they are Arabic.

One effectual method of increasing the ponderosity, and diminishing the utility, of a dictionary, is, to multiply the significations of every term to the utmost degree that its various positions and connections in language can render plausible. Into this mistake, Johnson unfortunately fell: but his progress in it falls very far short of Mr. P.'s. Who shall come after a philologist that has discovered *forty* different significations of the letter *A*? To enable our readers to judge of the extent to which such meanings may be invented, we adjoin a list of those which our author has assigned to the Verb *Abandon*; each of which is duly illustrated and sanctioned by examples. 'To desert, to forsake, to leave, to quit, to withdraw from, to throw by, to lay aside, to forgo, to dismiss, to discontinue, to eject from attendance,

to neglect, to leave to chance, to quit, to part from, to let go; with *by*, with *from*, with *of*, with *out of*, with *to*, with *to* separated inadvertently by a *preposition*.—No one will be surprised, that in this manner Mr. P. has filled eighteen pages with words that do not extend beyond four of Johnson's first edition. This formidable enlargement, it must not be denied, is owing in a considerable measure to the introduction of several words not admitted by the great lexicographer. An enumeration of them will enable our readers to estimate the vast obligations, which our literature has incurred, to the diligence and fidelity of Mr. Pytches. They are, *Aane* (the beard of barley, oats, "eared *ry*, and some kind of *weat*") *Aaronical*, *Ab* (Hebrew) *Aback* (Noun and Interj.) *Abacot*, *Abacted*, *Abacus-major*, *Abada*, *Abaddon*, *Abast*, (*Prep.*) *Abail*, *Abandon*, (*Noun*) *Abandoner*, *Abantian*, *Abaptiston*, *Abash* (*Verb neuter*), *Abasher*, *Abashment*, *Abate* (*Noun*) *Abatable*, *Abaw*, *Abbatess*, *Abbathy*, *Abbatial*, *Abbreviate* (*Noun*), *Abbreviative*, *Abbreviatively*, *A, B, C.* (*Adjective*) *Abcdarian* (*Adj.*) *Abderian*, *Abdicater*, *Abdominal-ring*, *Abducer*, *Abear*, *Abearing*, *To bring-abad*, *to-be-brought-abad*, *Abeg*, *Abele-Tree*, *Aber*, *Abet* (*Noun*), *Abhorrently*, *Abhorfulness*, *Abhorible*, *Abid* (*V. A. and V. N.*)

On the last word, the author says, that Dr. Johnson determined it to have no compounded preterit. On the contrary, Johnson's words are, "To abide, v. n. I abode or abid;" and he adduces an example of *abid* in the *active* sense. His real fault was that of confounding the active and neuter senses under one head.

We have narrowly escaped augmenting the preceding list by several words which we did not recognise under the disguise of Mr. P.'s unaccountable orthography; but we found, just in time, that the only secure way of discriminating a new word from an old one, was to restrict our attention to those terms which the author has, very judiciously, distinguished by an asterisk. These, with two or three exceptions only, we regard as nothing better than mere incumbrances on his work. In the same manner, especially with a liberal use of *compound* nouns and verbs, it will be easy, and even necessary for him, in order to be consistent, to swell his dictionary not to four volumes only, as he announces, but to fifty.

In his title page, Mr. P. professes, that "the words are collected from the purest sources, exemplified by elegant and splendid specimens of composition, and supported by authorities of the *gratest* reputation and weight." That hardly any of those terms which the author has newly introduced *can* have these recommendations, will be obvious to every student of our language, from the list of them which we have given.

In order, therefore, to render complete justice to Mr. P.'s work, we hope that our readers will excuse us for extracting one of his articles, in which he had an ample choice of sources, specimens, and authorities.

‘To abase. v. a. (Βασίς, Gr.)

1. To humble; to lower; to bring down.

If we be *abased*, we sigh to mount: and if we be high, we weep for fear of falling.”
North's Dial. of Princes. 221.

How is the grate oppressor's pride *abas'd*!

How were his troops, how were his navy *chas'd*!

Blackmore's Eliza, Bk. 7.

I will exalt the humble, and *abase* those who are high.

Ezekiel. 21. 26.

If the prince's power be from God as well as the pope's: if the pope's power concerning jurisdiction be natural as well as the prince's, if they flow both from one original, if they have so small difference, what meant you then by such odious comparisons, so highly and so ambitiously to advance the one, and so disdainfully and scornfully to *abase* the other.

Bp. Jewel's Defence of the Church. 732.

2. To lessen the dignity and influence of any thing.

Hath she forgot already that brave prince

Edward, her lord, whom I some three months since

Stabb'd in my angry mood at Tewksbury?

And will she yet *abase* her eyes on me,

That cropp'd the golden prime of this sweet prince?

Shak. Richard 3rd. A. 1. S. 2.

Achilles' deeds, the deeds of Peleus do *abase*.

Golding's Ovid. 15. 192.

The gods do not their care *abase*

To men of your inferior place;

They give no leisure to their eye,

To see where such men live or dy.

Gorges' Lucan's Pharsalia. 148.

3. To bend down; to sink; to vail.

Her gracious words their rancour did appall,

And sank so deep into their broiling breasts,

That down they let their cruel weapons fall,

And lowly did *abase* their lofty crests

To her fair presence, and discreet behests.

Spenser's F. 2n. 2. 2. 32.

He like a dog was led in captive case,

And did his hed for bashfulness *abase*,

As loth to see, or to be seen at all.

Spenser's F. 2n. 6. 8. 5.

In heraldry we say the wings of an eagle are *abased* when they are closed, or when the tops hang toward the point of the shield.

4. To humble; to testify a sense of humiliation.

When David makes his most solemn acknowledgements to God for his grate mercies to him, how doth he *abase* himself before him:—Who am I? and what is my people?

Tillotson's Sermons.

5. To cast down; to depress.

When the asses of Maurusium are bound to a journey, they set-forward so fast, that they seem rather to fly than run, but being overwearied, they are so *abased* that they send forth tears.

Topsell's Quadrupeds. 25.

Yet all these ship-wrecks naught avail,

Their courage to *abase*, or quail.

Gorges' Lucan's Pharsalia. 116.

6. To reduce from a higher to a lower state.

Silver is known to be of such nature, that it will not be wrought with the hammer before the silversmith has *abased* it with copper.

Argol's Armory. 4.

7. With to.

Let him not show any sign of pride and arrogance as tho he disdained them, but rather in some measure by *abasing*, submitting, and yielding a little to them in his behaviour preserve himself from envy.

Dr. Holland's *Plut. Morals*. 182.

No man ever fared the worse for *abasing* himself to his God.

Bp. Hall's *Works*. 1201.

The cause why I did *abase* myself to your state and infirmity was, to enhance you to heaven.

Udall on the *Paraphrase of Erasmus*. 496.

From the author's derivation of this word, he is evidently as deficient as Johnson was, in acquaintance with the ancient British dialects, whence numerous terms of our language have originated. The verb *abase* comes from the adjective *base*, which we doubtless have received from the Welch (or Cornish) *bas*, of similar signification. It is common (both in its simple and compounded states) to several remaining dialects of the ancient *Iberian* language, usually, but absurdly, denominated the *Celtic*. Thence it descended to the French, Spanish, and Italian tongues, all of which are strongly impregnated with the *Iberian*. The low Latin also, from which Johnson derives the word, was always *Gallic*. The source to which Mr. P. has referred it, is of all the most remote, and the most unlikely to be that from which we received it. The Greeks, however, might obtain the word from the Phenician or Getulian progenitors of the ancient *Iberians*.

How few of the authorities cited on this occasion by Mr. P. answer to the characters given in his title page, is too evident to require any comment. Excepting perhaps Tillotson, there is not one whose *sole* authority would render any word current in modern composition. Johnson's quotations are better selected, from Sidney, Dryden, the Bible, and Locke.

Mr. P., notwithstanding the unequivocal appearances of dogmatism which we have noticed, has prudently expressed his desire, that remarks on the parts which may be published as specimens should be communicated to him, before the subscription copies are sent to the press. We fear that there is little probability of his work undergoing so complete a reform, as would intitle it to public approbation. Our strictures have regarded the general state of lexicography, rather than so hopeless an object as the correction of Mr. P.'s performance. He appears to us to have a vast deal to learn, and unhappily as much to unlearn, in order to qualify him for the difficult task which he has presumed to undertake. If our remarks, notwithstanding, shall in any degree avail toward the correction and improvement of his work, should he persist in the publication of it, we shall consider it as some compensation for the painful duty he has imposed upon us, of reprobating the well-meant labours of an individual, from a regard to the interests of the public.

Art. XI. *A Monument of Parental Affection to a dear and only Son.* [By the Rev. Joshua Gilpin, Wrockwardine, Salop.] 8vo. pp. 180. price 3s. 6d. Hatchard, 1808.

WITH real reluctance, we yield to a sense of propriety in assigning only a narrow space on our pages to this singularly interesting work; and we should certainly not be satisfied to dismiss it without extracting largely from its contents, but for the persuasion that it will soon be in the hands of nearly all who inspect our account of it. To a considerable class of readers it will need no other recommendation, than our assurance, that it is one of the most affecting publications we have ever read, and that it will afford the most refined gratification to those in whom religion has added, to feelings naturally susceptible, a solemnity and tenderness peculiarly her own.

As a description of the extraordinary talents and still more extraordinary moral qualities of a youth, who in his seventeenth year silently quitted a world which was unconscious of its loss, for a happier region and more congenial society, it presents an object which few will contemplate without feelings of pensiveness and sorrow. But as a "monument of parental affection," as written by a father worthy of such a son, and in a style worthy of such a subject, it has claims to a tribute of sympathy which scarcely any other work could solicit, and which none but the most hardened of stupid or vicious creatures would have the power or the inclination to deny. It is in this view, and for this reason, that it will make even a deeper impression on the mind, than the interesting stories of Kirke White and Elizabeth Smith.* On the testimony, partial, it may be said, but undoubtedly sincere, of his excellent father, there is reason to believe that his character would suffer little in any respect from a comparison with either of those lamented young persons; while he appears to have possessed a mildness, a tenderness, a delicacy of soul, more exquisitely angelical, than almost any other human being whose qualities have been exhibited to mankind. But still, it is the *father*, rather than the son, that most deeply affects us; in every page of his narrative we feel his heart beating for this "dear and only son," through all our pulses; and our attention is so magically fixed to the subject by an irresistible charm of sympathy, that we do not, for some time, begin to observe as a curious fact, how a mind of natural vigour may be expanded into grandeur and kindled into brilliancy by the ardour of affection and the excitement of grief. We are almost certain that Mr. Gilpin would not on any other subject, or previously to the affliction which he deplures, have been able to produce those vivid colours of imagination, and those affecting strokes of genuine pathos and unstudied sublimity, which adorn this beautiful memoir. We shall only permit ourselves to add, that the excellent principles on education and other subjects, the admirable features of young Gilpin's character, and the softening solemnizing tendency of the whole performance, adapt it no less to impart benefit than to afford delight; while it communicates the "joy of grief," it will cherish that inestimable sensibility which alone is capable of tasting it, and will happily direct the attention, as Mr. Gilpin observes, in a pathetic dedication to his Parishioners, "to

* See Ecl. Rev. Vol. IV. 193, 827.

the uncertainty of life, the loveliness of early piety, and the blessedness of dying in the favour of God."

Some of the finest passages are only to be properly relished in connection with the circumstances and persons to which they refer; we shall therefore quote but one paragraph, which does not particularly need explanation or comment, as a specimen of the style.—

' By the advice of many who anxiously sought our relief, we once more changed the scene among our connexions in the neighbourhood. This movement, however, afforded our dear son no other advantage, than that of receiving the last attentions of his surrounding friends, who met us at every place with tokens of their sympathizing regard—wherever we journeyed, he was still making his passage *through the valley of the shadow of death*. Through this dark and solitary region every man must necessarily pass: but the passage admits of a wonderful variety. Some men are hurried down this valley with a rapidity, which will not allow them to mark the terrific furniture of the place; while others are led through it with slow and solemn steps—multitudes tread this road under the torpors of a stupid insensibility; and many rush along it amid the turbulence of a raving delirium—some few favoured individuals are allowed to pass this way in a state of complete recollection and composure; and sometimes an extraordinary personage is carried through it in a kind of holy triumph. Our dear son went down into this desolate valley without disquietude, and *walked* deliberately through it without apprehension. We attended his steps from the beginning to the end of this painful journey, without ever withdrawing ourselves from his side. We observed the changes that took place at every stage, we marked every turn of his countenance, and caught every expression that fell from his lips. But, while we were solicitous to sustain his weakness and to smooth his path, we found him in circumstances rather to *afford*, than to *require*, support. An invisible arm sustained his soul, and supplied his wants. He neither felt any distress, nor *fared any evil*; for God was with him, even *He who giveth songs in the night and he who turneth the shadow of death into the morning*. Though he was fully sensible where-to his steps were tending, yet he went cheerfully forwards, neither hinting at the uneasiness of the way, nor casting one wishful glance behind. He surveyed the shadowy scenes around him without any consternation, and met every threatening appearance with an undisturbed serenity; discovering nothing but security and order, where others have found conflicts and terrors, perplexity and amazement. His faith and his patience unweariedly performed their proper work, *this* alleviating present pressures, and *that* unveiling future glories. Neither inward decays, nor outward accidents, could interrupt the regular exercise of these graces; and under their prevailing influence he meekly triumphed over all opposition—*This was the Lord's doing and it was marvellous in our eyes*, 127—131.

The melancholy event took place in September 1806.

Art. XII. *A System of Practical Arithmetic*, Applicable to the present state of Trade and Money Transactions, Illustrated by Numerous Examples under each Rule; for the Use of Schools. By the Rev. J. Joyce, Author of the *Scientific Dialogues*, &c. &c. 12mo. pp. viii. 252. Price 3s. 6d. R. Phillips, London. 1808.

WHAT! another book of Arithmetic! And is it in vain, then, that we have so often cried out, *Tædet nos horum quotidianorum librorum!* We are the more disheartened at the appearance of *this* book, because it comes from a new quarter, and is perhaps only the first of an innumerable shoal. Treatises of Arithmetic commonly spring from the desire felt by a country schoolmaster to commence author: but this work, we should conjecture, originates in the wish of a bookseller to try the effect of such a thing, as a speculation. Mr Joyce is an ingenious, and doubtless an industrious man; so industrious, indeed, that we wonder how any being who has not as many heads and hands as Briareus, and as many eyes as Argus, can get through the business he accomplishes. He has judiciously abridged Paley's *Evidences of Christianity*, and Smith's *Wealth of Nations*; he has published eight interesting little volumes called '*Scientific Dialogues*' on the subjects of Natural Philosophy and Chemistry; he has the reputation of being the principal compiler of *two* Encyclopædias, completed (under other names) in the course of the last three years; and besides this, he teaches youth on the common week days, and a congregation on Sundays! Most of the performances in which Mr. J. has been concerned, have been so executed as to shew the correctness of his judgement, though not the depth of his knowledge: the little piece before us, notwithstanding it relates to so humble a topic, is, we think, the worst executed of any thing we have seen from the same author. The book makes a neat appearance, and will therefore, probably take; but it is far inferior to many other candidates for public favour on the same topic.

Sometimes the definitions are incorrect; if multiplication be, as this author tells us, "a short method of addition," and division "a short method of performing subtraction," how comes it that multiplying $\frac{2}{3}$ by $\frac{3}{4}$ makes it *less*, and dividing $\frac{2}{3}$ by $\frac{3}{4}$ makes the result *greater*; directly contrary to the nature of addition and subtraction? The definitions manifestly do not apply to the cases of fractions. As many of the teachers of arithmetic want instructing in this respect, perhaps our better informed readers will pardon us if we here give definitions of multiplication and division, universally applicable to all quantities. 'Multiplication is the finding a magnitude which has, to the multiplicand, the proportion of the multiplier to unity;' and 'Division is the converse of multiplication and denotes, 1st. the finding a magnitude which has to the dividend the proportion of the divisor to unity. 2ndly. The finding what abstract number has to unity the proportion of the dividend to a homogeneous magnitude, the divisor.' Again, in Duodecimals, the rules for operation are perspicuous enough: but the pupil is no where shewn what the various denominations in the result *really are*, though this information is absolutely necessary to preserve him from the grossest errors. So likewise the pupil may err in following the rule in note p. 141, since he is not guarded against applying it to *mixed repetends*. Farther: the definition of Arithmetical Progression is exhibited in bad grammar: the rules in Geometrical Progression are defective, arranged *backwards*, and obscured by the useless

introduction of algebraical symbols: Nor is there any explanation of arithmetical and geometrical means. We have also to remark that some of the examples are ambiguous, such as ex. 11. p. 32; and that at pages vi. 47, and 236, the author points his reader to the end of the volume for tables, specimens, &c. which are not there to be found.

To compensate for these inaccuracies and inadvertencies, Mr. Joyce has given just as much of the doctrine of chances as is of *no use*; and tables of logarithms of just such a diminutive size as renders them unfit for any beneficial purpose. He also presents definitions, rules, and examples, relative to logarithms; in which he tells us (p. 154) the index should be *minus 3*, when it should be *minus 2*: at p. 156, rule iv. is defective, as there are no directions for working negative indices: and at p. 161. ex. 4. the result is *right by chance*, there being a compensation of equal and contrary errors. We add that Mr. J. is not, as he seems to think, the first who has introduced logarithms into a system of Arithmetic: it was done nearly 20 years ago by Keith.

The best executed part of this work, in our estimation is that which relates to Interest, Annuities, Survivorships, &c. where Mr. Joyce acknowledges his obligations to Mr. J. J. Grellier, of the Royal Exchange Assurance Office. We shall terminate the present article, with two extracts from this part of the performance, which will probably convey interesting information to many of our younger readers.

‘By law, more than 5 per cent. cannot be received as interest of money in this country; though at various periods of our history different rates of interest have been allowed, as will be evident from the following table.

‘In 1255 50/ per cent per annum was given as interest. in 1270 to 1307 45/; in 1422 to 1470 15/; in 1545 it was restricted to 10/; in 1625 reduced to 8/; in 1645 to 1660 6/; in 1660 to 1690 7l. 6s. 6d; in 1690 to 1697 7l. 10s; in 1697 to 1706 6/; in 1714 to the present time 5l.

‘In many parts of the world a much higher rate of interest is given, and also in the colonies, belonging to this country. In India, for instance, 12 per cent. is the legal interest for money; and in the English settlements in New South Wales, the rate of interest is fixed at 8 per cent.’

‘I shall in this note give the price of stocks for one day, and an explanation, so as to render the information, on this head, contained in the papers, intelligible to the youngest reader.

PRICE OF STOCKS.—FEB. 20.

Bank Stock 226	Omnium $1\frac{1}{4}$
India Stock —	India Bonds 2s. dis.
3 per Cent. Red. $62\frac{7}{8}$ $63\frac{1}{8}$ 63	Imp. Ann. 8 1-16
3 per Cent. Cons. $62\frac{3}{8}$ $63\frac{1}{2}$	Ex. Bills 1s. dis. 1s. pre.
4 per Cent. Cons. $80\frac{7}{8}$ $81\frac{1}{8}$	3 per Cent. Imp. $62\frac{3}{4}$
5 per Cent. Navy $95\frac{7}{8}$ $96\frac{1}{8}$ 96	Lottery Tickets 18l.
Bank Long Ann. $17\frac{7}{8}$ 18	Cons. for Feb. 25. $62\frac{1}{2}$

1. Bank Stock 226: that is, 226l. must be given on that day to purchase 100l. of that stock, the annual interest of this is about 0 or 11 per cent.

2. India Stock —; none of this stock was sold on the day.

3. 3 per Cent. Red. $62\frac{7}{8}$, $63\frac{1}{8}$, 63. The price of this stock fluctuated in the course of the day; it began at $62\frac{7}{8}$, or 62l. 17s. 6d.; it rose to $63\frac{1}{8}$,

or 63*l.* 2*s.* 6*d.*; and when the market, as it is called, closed, the value of 100*l.* in the 3 per Cent. Reduced was 63*l.* exactly.

4. 3 per Cent. Cons. 62 $\frac{3}{4}$, $\frac{1}{2}$, $\frac{1}{2}$. This stock fluctuated as the last, viz. from 62*l.* 7*s.* 6*d.* to 62*l.* 12*s.* 6*d.* and then back to 62*l.* 10*s.* The reason of this stock being of less value on this day than the 3 per Cent. Reduced, is that more interest is due upon the former than on the latter; that is, half year's interest is due at Lady Day on the Reduced, but the half year's interest on the Consols is not due till Midsummer.

5. 4 per Cent. Cons., 5 per Cent. Navy; and 3 per Cent. Imp., will be understood from what has been said.

6. Bank Long Ann. 17 $\frac{1}{2}$ to 18. This refers to certain annuities granted for a term of years; the market price of which on this day was 17 $\frac{1}{2}$ to 18 years, that is, if I wish to purchase 50*l.* per annum of these annuities, I must at the lowest price pay 50*l.* \times 17 $\frac{1}{2}$, or 893*l.* 15*s.*, and at the highest 50 \times 18 or 900*l.*; and for this 893*l.* 15*s.*, or 900*l.*, I should be entitled to 50*l.* per annum for about 52 years; the time when these annuities terminate. Hence these are called *terminable* annuities.—Imp. Ann. 8 $\frac{1}{16}$, or 8 $\frac{1}{16}$ is of the same kind, but worth only 8 $\frac{1}{16}$ years purchase, because they terminate so much sooner; that 50*l.* per annum in these might be purchased for 403*l.* 2*s.* 6*d.*

7. Omnium, 1 $\frac{1}{4}$ pre. This is a word that refers to the several sorts of stocks in which a new loan is made: for instance, if government borrow 20 millions, and give to each lender, for every 100*l.* so purchased, 100*l.* 3 per cent. Consols, 50*l.* in the Reduced, and the rest in Long Annuities: then this stock, the moment it is subscribed, is saleable, and while the different articles are sold together, it is stiled *omnium*; and 1 $\frac{1}{4}$ premium means, that a person to purchase 100*l.* of this loan, must pay 1 $\frac{1}{4}$ or 1*l.* 5*s.* more than the original lender; had it been 1 $\frac{1}{4}$ discount, then the purchase would have been 1*l.* 5*s.* less than the original cost, or 98*l.* 15*s.*

8. India-Bonds, 2*s.* dis: this phrase shews, that the bonds of 100*l.* given by the East India Company are 2 shillings each discount; that is, to purchase 9 of these I must pay 899*l.* 2*s.* instead of 900*l.*

9. Ex. Bills, 1*s.* dis. 1*s.* pre., shews that exchequer-bills of 100*l.* each, fluctuated in value from 1*s.* discount to 1*s.* premium: at one part of the day 10 of them would have been purchased for 10 shillings less than 1000*l.* and at the close of the market 10 shillings more than 1000*l.* must have been given for them.

10. Lottery Tickets, 18*l.* shews the price of Lottery Tickets for the time being.

11. Consols for Feb 25. 62 $\frac{1}{2}$, shews that some persons had bought stock in anticipation, and agreed to give for it on the day mentioned at the rate of 62*l.* 10*s.* per cent." pp. 168.—169.

Art. XIII. *A Key to Joyce's Arithmetic*; containing Solutions and Answers to all the Questions in the Work. To which is added an Appendix shewing the Method of Making Mental Calculations, with numerous Examples. By the same Author. 18mo. pp. viii. 208. price 2*s.* 6*d.* bound. R. Phillips. 1808.

THIS Key is very conveniently adapted to the size of the waistcoat pocket of any young gentleman, who can coax his mamma to purchase it for him, or to give him money for such laudable purposes, and thereby enable him to impose upon his master, by presenting Mr. Joyce's solutions instead of his own. It is neatly printed, though not so free

introduction of algebraical symbols: Nor is there any explanation of arithmetical and geometrical means. We have also to remark that some of the examples are ambiguous, such as ex. 11. p. 32; and that at pages vi. 47, and 236, the author points his reader to the end of the volume for tables, specimens, &c. which are not there to be found.

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1. Bank Stock 226: that is, 226l. must be given on that day to purchase 100l. of that stock, the annual interest of this is about 0 or 11 per cent.

2. India Stock —; none of this stock was sold on the day.

3. 3 per Cent. Red. 62 $\frac{7}{8}$, 63 $\frac{1}{8}$, 63. The price of this stock fluctuated in the course of the day; it began at 62 $\frac{7}{8}$, or 62l. 17s. 6d.; it rose to 63 $\frac{1}{8}$,

or 63l. 2s. 6d.; and when the market, as it is called, closed, the value of 100l. in the 3 per Cent. Reduced was 63l. exactly.

4. 3 per Cent. Cons. 62 $\frac{3}{8}$ $\frac{1}{2}$. This stock fluctuated as the last, viz. from 62l. 7s. 6d. to 62l. 12s. 6d. and then back to 62l. 10s. The reason of this stock being of less value on this day than the 3 per Cent. Reduced, is that more interest is due upon the former than on the latter; that is, half year's interest is due at Lady Day on the Reduced, but the half year's interest on the Consols is not due till Midsummer.

5. 4 per Cent. Cons., 5 per Cent. Navy; and 3 per Cent. Imp., will be understood from what has been said.

6. Bank Long Ann. 17 $\frac{7}{8}$ to 18. This refers to certain annuities granted for a term of years; the market price of which on this day was 17 $\frac{7}{8}$ to 18 years, that is, if I wish to purchase 50l. per annum of these annuities, I must at the lowest price pay 50l. \times 17 $\frac{7}{8}$, or 893l. 15s., and at the highest 50 \times 18 or 900l.; and for this 893l. 15s., or 900l., I should be entitled to 50l. per annum for about 52 years; the time when these annuities *terminate*. Hence these are called *terminable* annuities.—Imp. Ann. 8 1-16, or 8 $\frac{1}{16}$ is of the same kind, but worth only 8 $\frac{1}{16}$ years purchase, because they terminate so much sooner; that 50l. per annum in these might be purchased for 403l. 2s. 6d.

7. Omnium, 1 $\frac{1}{4}$ pre. This is a word that refers to the several sorts of stocks in which a new loan is made: for instance, if government borrow 20 millions, and give to each lender, for every 100l. so purchased, 100l. 3 per cent. Consols, 50l. in the Reduced, and the rest in Long Annuities: then this stock, the moment it is subscribed, is saleable, and while the different articles are sold together, it is stiled *omnium*; and 1 $\frac{1}{4}$ premium means, that a person to purchase 100l. of this loan, must pay 1 $\frac{1}{4}$ or 1l. 5s. more than the original lender; had it been 1 $\frac{1}{4}$ discount, then the purchase would have been 1l. 5s. less than the original cost, or 98l. 15s.

8. India-Bonds, 2s. dis: this phrase shews, that the bonds of 100l. given by the East India Company are 2 shillings each discount; that is, to purchase 9 of these I must pay 899l. 2s. instead of 900l.

9. Ex. Bills, 1s. dis. 1s. pre., shews that exchequer-bills of 100l. each, fluctuated in value from 1s. discount to 1s. premium: at one part of the day 10 of them would have been purchased for 10 shillings less than 1000l. and at the close of the market 10 shillings more than 1000l. must have been given for them.

10. Lottery Tickets, 18l. shews the price of Lottery Tickets for the time being.

11. Consols for Feb 25. 62 $\frac{1}{2}$, shews that some persons had bought stock in anticipation, and agreed to give for it on the day mentioned at the rate of 62l. 10s. per cent.” pp. 168.—169.

Art. XIII. *A Key to Joyce's Arithmetic*; containing Solutions and Answers to all the Questions in the Work. To which is added an Appendix shewing the Method of Making Mental Calculations, with numerous Examples. By the same Author. 18mo. pp. viii. 208. price 2s. 6d. bound. R. Phillips. 1808.

THIS Key is very conveniently adapted to the size of the waistcoat pocket of any young gentleman, who can coax his mamma to purchase it for him, or to give him money for such laudable purposes, and thereby enable him to impose upon his master, by presenting Mr. Joyce's solutions instead of his own. It is neatly printed, though not so free

from press and other errors as might be wished. In some places we find, for whole pages together, the dot of multiplication introduced instead of the symbol of equality; and in others we trace the omission of the mark of radicality. But these are trifles compared with the absurdity of saying (p. 60) "I divide by 8*l.* instead of multiplying by 2*l.* 6*d.*" It is extremely unlucky, when a writer on arithmetic proves himself ignorant of the nature of such simple rules as multiplication and division. But Mr. Joyce is equally unfortunate in the rule of three; he says, as 12 gallons are to 3*l.* 18*s.* so are 65,873 gallons, to 21,40*l.* 14*s.* 6*d.* and all his proportions are equally ridiculous. Our readers will at once see that this is not hypercriticism; a proportion is constituted of two equal ratios, and ratio is the relation which subsists between magnitudes of the *same kind* with respect to quantity. So that it is as absurd to state the proportion between money, and a measure of capacity, as it would be to determine how much blueness there is in thunder, or how much melody there is in a typhus fever. After this, we do not much wonder that our author applies to questions generally, the elegant appellation of "*sums*," (p. 62.). To make amends for these inelegancies and inaccuracies, we are presented with a syllabus of 'mental arithmetic,' carefully abridged, as we conjecture, from Whiting's little piece under that title published in 1788.

It should be observed, however, that Mr. Joyce seems aware of his inability; as he most pathetically appeals to the old adage, *humanum est errare*. Truly it furnishes a maxim which we are always ready to urge in favour of an author, who ventures on an unexplored region, where a work, though much wanted, is difficult of execution. But in the present times, when there are more books of arithmetic, by *some scores*, than ought ever to be read, we know not what temptation there could be for a writer, who has other roads to fame, to fatigue himself by labouring along this worn-up path. But we recollect farther, the modern improvement of the old adage,—To err is human,—to forgive, divine; and as we are desirous to act under its influence, we promise to forgive Mr. Joyce for his 'Practical Arithmetic' and 'Key,' if he will forgive us for recommending him to relinquish all thoughts of publishing the 'Algebra' and the 'Practical Geometry' he talks of. He had better let his character rest on the respectable footing of the 'Scientific Dialogues'; for we perceive that nothing short of a miracle can prevent his injuring his reputation if he intermeddle with mathematical subjects.

Art. XIV. *The Works of Creation, a Series of Discourses for Boyle's Lecture, No. I.* Being the First Sermon of the Series, delivered at St. Mary Le Bow Church, Cheapside, on Monday, September 5, 1808. By the Rev. Edward Repton, A. M. of Magdalen College, Oxford, Curate of Crayford in Kent. Svo. pp. 27. price 1*s.* Mawman, 1808.

MR. Repton publishes this sermon, (the title of which we have correctly copied), as a specimen or advertisement of the course which he is now delivering at Bow Church, for the Boylean Lecture. He regrets, with reason, that the sermons preached at this Lecture have been usually delivered to empty pews; and that even the Series published by Mr. Van Mildert, (Ecl. Rev. Vol. III. p. 122) which have been favourably received from the press, found but few auditors. We should with great pleasure lend our feeble recommendation in aid of his endeavours to revive

the fashion of attending these lectures; but the sermon he has published will doubtless attract that sort of notice which must render any exhortations of ours entirely superfluous. It is proper, that, before giving a specimen of this first Lecture, we should remark how carefully Mr. Repton has excluded from it every tincture of those qualities which usually are rewarded with popularity, by the multitude; pomp of language, enthusiasm of sentiment, and ostentation of science and learning, were never more successfully avoided. It is, we think, as a *logician*, and a *divine*, that he chiefly excels; and to his merit in these respects, we cannot apply any terms of panegyric that would be worthy of the occasion. We will however transcribe the "series of inquiry" which he proposes to pursue; "namely, to consider the various works of the Creation in the order described by Moses, in the first chapter of Genesis; to examine the slow progress of human discovery in former ages, compared with the more rapid progress of the present; resting the truth of the sacred books, on their general tendency to the improvement and happiness of man!" This "series" is to include "an inquiry into the superior excellence of revealed religion," *Mosaic and Christian*, "beyond that of" all other religions; all this is to be performed in eight lectures, for only fifty pounds, and, what is still more surprising, is to constitute a *series*! We will now give an extract from the sermon, which appears to us one of the most extraordinary passages, (considering that the writer is only a simple curate, has not yet taken a degree in *Divinity*, and perhaps is not even in Priest's orders,) that we ever read;

'Let us hope there is no presumption in supposing, that the various revelations of God's Will with respect to Man, and which seem adapted to the progressive state of his mind and faculties, appear to denote that he has been gradually advancing in knowledge, although *there is one point to which none of the sons of Adam can ever hope to attain; He alone* having eaten of the Tree which taught him the "Knowledge of Good and Evil!!!"—Hence it happens, that in all our inquiries, in all our discoveries, doubt and ignorance are ever contending; *we know not what is right or wrong, what we ought to deem good or evil!! except indeed in such matters as relate to the duties and happiness of ourselves and fellow creatures!! for in these we, either do or ought to obey* the dictates of the Divine Creator benevolently implanted in us, since, as St. Paul expresses it, "we are taught of God to love one another!!" pp. 17, 18.

We heartily congratulate Mr. R. on the discovery,—that what is commonly called, but improperly, the Fall of Adam, was the precise cause of his intellectual pre-eminence above all his posterity; and that the true reason why our knowledge is so imperfect, why we can never hope to attain an equality with Adam, and why we cannot discern between good and evil (except as far as concerns our duties and happiness, which we understand instinctively) is, that we have not the opportunity, which he fortunately enjoyed, of tasting the forbidden fruit! Mr. R. has omitted, however, to state the name of the benignant being who encouraged Adam and Eve to aspire after this ineffable incommunicable privilege.

We trust the sagacious patrons of Mr. Repton, who discerned his peculiar fitness for the Boylean Donation and Lectureship even before this discovery was published, will take care now not to forget him when a vacancy occurs in the stalls of a cathedral, or on the episcopal bench.

Mr. R. seems also to have discovered that water contains 85 parts of oxygen, and 515 of hydrogen gas!—(p. 19.) on which subject we advise him to send a paper to the Royal Society.

Art. XV. *Brief Narrative of the Baptist Mission in India.* 8vo. pp. 70. Price 1s. Button, and Burditt. 1808.

OUR first intention was to have noticed this pamphlet at some length; but on consideration we think our task is extremely short. It is so compressed as to admit of no abridgement without degenerating into a mere list of names and dates; it is itself an abridgement of the *Periodical Accounts of the Mission*; it is written with the utmost clearness, simplicity, and candour; it costs but a shilling; it is said to be drawn up by the Secretary of the Baptist Missionary Society, Mr. Fuller, who is necessarily in possession of the most accurate information; and therefore, if any one, yet unacquainted with the subject, cares to know the leading particulars of the origin and progress of a mission, as disinterested in design, and as strenuous in exertion, as any that the Christian world ever did or ever can employ for the illumination and conversion of idolaters, and surpassing, beyond all comparison, all former missions, and all other undertakings, in the grand article of translating the bible into the languages of the heathens, it will cost him but little time, or money, or labour, to procure and read this narrative.

It is not written, nor ought it to have been written, in the strain of apology; we may fairly doubt whether there ever was an undertaking of the same magnitude and continuance, and in which so many persons were concerned, that supplied by its conduct so little to gratify the malice of its bitterest enemies. Such enemies even this undertaking has been fated to encounter: and our benevolence prompts us to wish that the names of all of them may prove to be, what most of them will certainly be, too insignificant to be perpetuated in infamy after the unfortunate persons are gone.

In one point this narrative is unsatisfactory; it passes in so slight and delicate a manner over the measures of obstruction and restraint adopted by the Indian government, that we are left uninformed as to the degree of disability under which either at present or formerly the missionaries have been placed. But we can easily understand that this forbearance on the part of the narrator, was quite indispensable.

The number of persons baptized by the missionaries down to Nov. 1807, is one hundred and twenty-three; nearly a hundred of whom were natives, chiefly Hindoos, with a few Mahometans. Nine were of the Brahmin caste.

Art. XVI. *Walks of Usefulness in London and its Environs.* By John Campbell, Kingsland, near London. 18mo. pp. 150. price 2s. bound Burditt, 1808.

IT is undoubtedly true, as Mr. Campbell observes, that "if every Christian were to consider himself a missionary from God to such perishing men as he has access to, which he certainly is, much good might be done every day;" and all who deserve the name they assume will be ready to acknowledge the obligation it involves, to the whole extent which Mr. Campbell would require. The principal objection that would be made, if not perhaps the principal that would be felt, by persons of this character, is, that much harm may be done to the interests of religion, much odium needlessly incurred by its sincere professors, much prejudice excited among its careless and dissipated neglecters, by an *unseasonable obtrusion* of pious remark and admonition. It is the part of discretion to ascertain when such benevolent interference as Mr. C. justly recommends is unsea-

sonable, and what is the best form of complying with his advice; and it will be the anxious concern of the truly devout, not to let this matter be decided by undue delicacy, by a dread of "the scandal of the cross," or an inordinate and criminal deference to the opinions of our fellow creatures. One of the greatest advantages to be derived from habitually remembering and discharging the obligation to which we allude, would be an increased steadfastness and strength of piety in the philanthropist himself; a fortitude like that of the early Friends in "bearing their testimony;" a Christian heroism like that ascribed by Racine to the Jewish high priest,

"Je crains Dieu, cher Abner, et n'ai point d'autre crainte."

The book consists of a numerous collection of conversations of a religious turn, many of which we are to understand have actually taken place; and it is arranged into chapters, intitled "Walks." It is calculated to afford both motives and examples, to those who are so unfeignedly convinced of the truth of Scripture and the importance of eternity, as to feel a proper disposition to promote the spiritual interests of those with whom they may be accidentally or permanently connected. It may also be recommended as an amusing and useful book for children.

Art. XVII. *Mrs. Leicester's School*: or the History of several Young Ladies, related by themselves. 8vo. pp. 180. price 3s. 6d. boards. M. J. Godwin, Juvenile Library, Skinner Street, 1809.

THOSE who think it sufficient for children's books that they should be entertaining and harmless, will probably not find much to object against this little publication of Mr. or Mrs. Godwin; excepting that it tends to impress even on children, and even on female children, the propriety of domestic theatricals and visits to the play house. In other respects, nearly the same character is applicable to it which we have already given of the "Stories of old Daniel," published at the Juvenile Library before the name of its conductor was avowed, (See Vol. IV. p. 274.)

Art. XVIII. *The Life of David Brainerd, Missionary to the Indians*, with an Abridgement of his Diary and Journal from President Edwards. By John Styles, Author of an Essay on the Stage. 12mo. pp. 291. price 4s. bds. Williams and Co. 1808.

IT is less necessary to recommend the admirable character of Brainerd* as a study for every Christian, and a model in almost all respects for every Missionary, than to state the pretensions of this publication to a preference over former biographies. The life by President Edwards, says Mr. S., "has been supposed to contain much unimportant and exuberant matter, and a too frequent recurrence of the same things" in Mr. Brainerd's Diary. Our author has therefore adopted the recommendation of a friend, to "rewrite the life, and select from the original volume the most important and interesting portions of the Diary and Journal," so as "greatly to reduce the book both in size and price, without at all diminishing its in-

* In a recent work, which will speedily come under our review, it is remarked, that "to this day the memory of David Brainerd is held in veneration in those districts which were blessed with his ministry;" the converts made among the Indians by "the incessant labours of this judicious and truly apostolic missionary," are described as having eminently adorned their profession of Christianity. *Memoirs of an American Lady*.

trinsic worth." For the selections, he availed himself of "Mr. Wesley's Abridgement," taking care to add those indications of sentiment, which Mr. Wesley, from a persuasion that they were founded in error, had thought fit to exclude from his own work. The very excellent and instructive remarks of President Edwards at the close of the original volume, are introduced here with some abridgement. To indulge in observations on the peculiar character and singular piety of Brainerd, or in extracts from the original or the present author which we think particularly worthy of attention, would extend our notice of this work to a very unsuitable length; considering its intrinsic merits, and that the life by Edwards was become scarce, we regard the publication as a valuable and timely service to the religious public.

Art. XIX. *The Arcanum of National Defence.* By Hastatus. 8vo. pp. 50. 1808.

IN this spirited and patriotic pamphlet, the production we understand of Major Barber, it is urged that the only way of contending successfully against the disciplined hosts and consummate tactics of Bonaparte, is by overwhelming them with a vast superiority of physical force. It is recommended therefore to arm the whole population of a country, of England or Spain for instance, with the *pike*; the advantages of this weapon are forcibly stated, and a very simple plan of discipline is laid down. It would take up too much room to give our reasons at length, for thinking that no considerable body of French troops will ever be defeated by pikemen, though of ten times superior force. We consider it as evident that pikemen, to act with effect, must act in a body; and consequently that in an inclosed country they would be nearly incapable of acting at all. In an open country, we are persuaded that a corps of light-infantry, though destitute of artillery, would be more than a match for an immense superiority of pikemen. The author proposes a plan of breaking an enemy's line with a powerful column of pikemen; which column we think would soon be entirely discomfited, if not destroyed, during their charge, by a brigade of light guns, before they could touch their enemy.

It does appear to us, that the irregular force of a country should be trained to the light infantry exercise: that in this country especially they must expect to succeed by marksmanship, and agility; and that general engagements should be scrupulously avoided, as not only unserviceable but ruinous to the cause. There are several very good remarks on the expediency of abridging and simplifying the detail of discipline, which are not exclusively applicable to that system which the author recommends.

Art. XX. *The Power of God.* A Sermon Preached at Lymington, before the Associated Ministers and Churches of Hampshire, Sep. 28. 1808. and published at their Request, By J. Hunt, (Titchfield.) 8vo. pp. 50. price 1s 6d. Williams and Co. 1808.

IT is not surprising that this sermon should have been thought worthy, by those who heard it, of appearing in print, though it is chargeable with certain imperfections which may be naturally expected in a sermon "not written with the most distant view to publication." Superadded to the more essential requisites of correct and devotional sentiment, we find in it much vigorous thought and impressive diction, on a great variety of important topics. We cannot enter into a critical examination of the ser-

mon, or of any particular sentiments expressed in it, without exceeding all proper bounds: it must suffice to give a very brief analysis, and a specimen equally brief, for the guidance of our readers. In considering what is meant by the power of God, Mr. H. observes that it must be distinct from any thing we can conceive: it is neither 'delegated authority,' 'physical strength,' 'mechanical force,' nor that kind of 'intellectual energy' which operates in human creatures by means of matter. He next considers its peculiarities in relation to the other divine attributes, and in comparison with the faculties of created intelligences. Its operations are then displayed in the instances of creation, providence, redemption; the last of which is discussed at some length in respect to past, present, and future times. The discourse is terminated with a reference to those feelings of reverence in all beings, of dread in the guilty, of consolation and dependence in the devout, and of confident hope and determination in the Christian church, which a view of the divine omnipotence is adapted to excite. It will be evident that so extensive a plan, while it ensured dignity and impression to the sermon, must preclude the possibility of doing justice to any of its parts. Mr. Hunt's forcible manner will be discerned even in the very short passage that follows.

'Behold Him then in creation! Almighty goodness has given being to unnumbered worlds. Behold him in providence! Almighty wisdom directs the affairs of a universe. Contemplate him in redemption! Almighty love spreads its celestial wings over a guilty world, anxious to take under its protection the returning sinner. Behold him in heaven! All his perfections, arrayed in omnipotence, combine to diffuse happiness to innumerable myriads of immortal spirits. Behold him! shall I say, behold him in hell? Yes, for there fallen spirits, held by almighty justice, lie "reserved under chains of darkness until the judgement of the great day." And shall not our spirits, every where surrounded by an omnipotent God, bow with the most profound reverence; and especially on an occasion like the present say, "How dreadful is this place! it is none other than the house of God; it is the gate of heaven." pp. 44—45.

Art. XXI. *Important Considerations*, respectfully addressed to a distinguished Female Invalid; and published with a View to the Benefit of other Patients at the Bristol Hot Wells. 12mo. pp. 46, price 1s. Seeley, Hatchard, Button, Barditt. 1808.

THE title of this pamphlet indicates its peculiar fitness for a local circulation; but we hope the very interesting circumstances to which it refers, and the pleasing manner in which it is written, may procure an admission for the truly important considerations which it comprises to many a sick chamber in remote spheres of fashionable life. It seems to have been sent in MS. to a late beautiful and widowed Countess, by the widow of a worthy clergyman in Oxfordshire.

Art. XXII. *Analysis of Ward's Errata of the Protestant Bible*, a Work published in England in 1688, for the Purpose of exposing the Protestant Bible and Protestant Clergy to Ridicule and Contempt; and republished in Dublin for the same Purpose in Sept. 1807. By the Rev. Edward Ryan, D. D. 8vo. pp. 63. Dublin, Jones; Rivington, Longman and Co. 1808.

DR. Ryan had an easy task, though apparently a necessary and useful one, to perform, in exposing the absurdities and errors of Ward's Vol. V.

"Errata." His Analysis is not very learned or elaborate: but it is sufficiently so for the purpose, which we hope it will extensively accomplish, on the other side of the Channel, of vindicating the Protestants from misrepresentation, and counteracting the illiberal artifices of their ill-advised and restless enemies.

Art. XXIII. *Sunday Papers.* Addressed to Youth; on the Importance of Practical Religion. 12mo. pp. 134. price 2s. 6d. Hatchard, 1808.

CONSIDERING the expediency of presenting the most important truths and topics in every variety of form, we have no hesitation in recommending this little work. "The author (M. A. of Fulham) wrote these papers," we are told, "for the benefit of her own children, to be laid on their breakfast-table on the day peculiarly set apart for religious instruction." The subjects are "True religion, the advantages of early piety, the sabbath, the old and new covenants, Christian knowledge, the providence of God, the worship of God, the love of God, the Holy Spirit, the Christian graces, humility, pride, truth (veracity), prayer, the proper use of reason and the passions in religion, Christian conversation, self-command, advantages and disadvantages of riches, why the sabbath is often found wearisome, perseverance, death." The remarks are with few exceptions just and useful; though they have no pretensions to depth or novelty.

Art. XXIV. *The Influence and Advantages of Religion*; exemplified in the History of Hannah and Samuel. Adapted to the Use of Societies instituted for the Relief of Lying-in-Women. 12mo. pp. 16. price 3d. or 18s. per Hundred. Button, Maxwell & Co. 1809.

THE history of Hannah is very properly chosen as the subject of this little tract; the good advice which it contains of a religious and prudential kind, and the familiar friendly style in which it is drawn up, intitle it to the notice of those Societies and Individuals for whose use it is benevolently designed.

Art. XXV. *A Letter to the Right Rev. the Lord Bishop of London*; containing a Statement of the immoral and disgraceful Scenes which are every Evening exhibited in the public Streets by Crowds of half-naked and unfortunate Prostitutes. To which is added, a Postscript, containing an Address to the Magistrates of London, Westminster, and the Borough of Southwark. By a Citizen. The Profits of this Publication will be given for the Support of the London Female Penitentiary. 8vo. pp. 36. Price 1s. Williams and Co. 1808.

THE purpose of this letter is evident from the title; it is addressed to the venerable Prelate, with the hope of prevailing on him to exert his influence by means of the clergy and parochial officers within his jurisdiction: and the precise object to which the worthy writer would direct their efforts, is to drive from the public streets into less secure and accessible haunts, a nuisance which has of late become much more extensive and insulting than at any former period. Whatever may be thought of other projects for diminishing the evil, we conceive that this at least is practicable, that it is liable to no sound objection, and that it might be rendered to a very great extent efficacious and salutary. The public is much indebted to all writers who excite their attention to those shameful and pernicious practices which disgrace the police of the metropolis; but far more to those who call on the proper persons, and point out the proper methods, to remove the evils which they denounce.

ART. XXVI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Soon will be published, in ten sheets, a Topographical Map of the Pyrenees, principally taken from the French survey, with considerable additions, extending from Bayonne and Perpignan in the North, to the mouth of the Ebro and Burgos in the South; including the Provinces of Arragon, Catalonia, Navarre, and Biscay. By A. A. Crow Smith. This Map will exhibit every small Village, and other Objects of Note, with all the minute and difficult passes through this great barrier, inhabited on both sides of the Mountains. Price three guineas to subscribers, to whom the map will be delivered in the order it is subscribed for. The price will be advanced to non-subscribers.

On the first of January, 1809, and on the first of every succeeding month, will be published, under the authority of the Secretary at War, a Monthly Army List, of a Pocket Size; to contain, in addition to the General, Field, and Regimental Officers, the Names of all Officers employed upon the Staff of the Army, both at Home and Abroad, in the Civil as well as Military Departments.

In a few days will be published, in 2 vols. 4to. 5l. 5s. and imperial 8vo. 3l. 3s. in extra boards, embellished with forty highly finished engravings, from designs, by S. Howlett, engraved under the direction of E. Orme, and printed in a superior style, by W. Bulmer. The Indian Sportsman, a complete description of the Wild Sports of the East; the Elephant—Rhinoceros—Tiger—Leopard—Bear—Deer—Buffalo—Wolf—Wild Hog—Jackal—Wild Dog—the Civet, and most other undomesticated animals; also the feathered game—Fishes—and Serpents. Interspersed with a variety of interesting anecdotes relative to their habits. The scenery gives a faithful representation of that Picturesque Country, the Manners, and Customs of the Native and European Inhabitants. By Capt. Thomas Williamson, upwards of twenty years resident in Bengal.

Messrs. Leigh and S. Sotheby will sell by auction, during this Winter and succeeding Spring, the following Libraries and Col-

lections. Due notice will be given of the time of each sale.

1. A very rare and curious collection of prints and books of prints, the property of a Gentleman, well known as a Literary Amateur, containing some rare Portraits, fine Specimens of early Masters, and a large collection of the Works of Hieronymus Wierx, &c.

2. The extensive and valuable collection of Botanical Prints, Drawings, and Books of Drawings, the property of the late John, Earl of Bute; comprising many hundred capital Botanical Drawings on paper and vellum; likewise all the plates, coloured and plain, of the Botanical Works then extant, forming a complete illustration of the Species Plantarum.

3. A select collection of Books, in Greek, Latin, English, Italian, and Spanish; being a considerable part of the Rev. Mr. Dutton's Library.

4. Library of James Sims, M. D. LL. D. F. R. S. brought from his house in Finsbury square.

5. The entire and valuable Library of the late John Thomas, Earl of Clanciarde, &c.

6. A Part of the Library of the late Right Hon. Richard, Baron of Penrhyn.

7. The very valuable Library of Sir William Smyth, Bart. containing a very fine Collection of Classics, County History, &c. many on large paper.

8. Dr. Kitchner's Musical Library. The very extraordinary assemblage of Music, consisting of the complete Works of the best Composers, in very elegant Condition, principally bound by Kalthoeber; to which is added, a small miscellaneous Selection from his Library.

9. The valuable Library of James Stevens, Esq. of Camerton, containing a very capital Collection of Books in Natural History, &c.

A new selection of the most favourite Poetical Pieces. elegantly printed in four small octavo volumes is just on the eve of publication, under the title of The Muses' Bower: the first volume, containing a collection of lyrical and pathetic pieces; the

second, narrative, humorous, and epistolary; the third, descriptive and sacred; and the fourth, selections from the classics of antiquity. The work is embellished with two highly-finished vignettes, engraved on wood by Clennel.

A work at this time of peculiar utility will very shortly make its appearance; it is intitled, "The Brazil Pilot; or, a Description of the Coast of Brazil;" translated from the Portuguese of Manoel Pimentel, Principal Hydrographer to his Majesty John V. of Portugal. It will be accompanied by a considerable number of Charts of its Principal Ports, from manuscripts of undoubted authority never before published.

Proposals have been lately issued by Mr. James Morrison, Master of the Mercantile Academy at Glasgow, for publishing by subscription a work in two volumes octavo, intitled, *The General Accomptant*; being a complete course of Mercantile Computation and Accompts; adapted to modern practice.

Mr. Polwhele is printing a new edition of *Local Attachment with Respect to Home*, a Poem; as also, the Seventh Portion of the History of Cornwall; and he has completed his History of Devonshire, in three volumes folio.

Mr. Taunton, Surgeon to the City and Epsbury Dispensaries, is about to publish a small work on Pathology, which will be illustrated with engravings.

The Rev. Russell Scott, of Portsmouth, has in the press a Sermon on the New Creation by Jesus Christ.

Mr. Thomas Newenham, author of an Inquiry into the Progress of Population in Ireland, is about to publish a View of the Natural, Political, and Commercial circumstances of that Country.

The History of Chili, natural, civil, and political, translated from the Italian of the Abbate Molina, with notes from the Spanish and French versions, is in the press at New York, in two octavo volumes. This work will be reprinted in London.

A work highly interesting to the English Antiquary, under the title of "An Historical Survey of the Ecclesiastical Antiquities of France, with a view to illustrate the rise and Progress of Gothic Architecture in Europe," which had long engaged the personal inspection and laborious researches of the late Rev. G. D. Whittington of Cambridge, is now in the press, under the direction of some judicious and honourable friends; and will very soon be laid before the Public.

A New English Grammar, written in familiar Letters, and rendered an entertaining work, by Mr. Oulton, author of the Traveller's Guide, &c. is now in the press and will shortly make its appearance.

Also a Volume of Miscellaneous Poems, chiefly comic, by the same author, will be published about the same time.

Mr. W. R. Johnson's Poetical Pantheon, or Fabulous History of the Heathen Gods and illustrious Heroes in easy verse, accompanied with numerous Engravings is in a state of forwardness and will appear in the course of the ensuing Month.

Mr. Molinex, of Macclesfield, has in the press, in post quarto, the Short-hand Instructor, or Stenographical Copy-book, designed as a companion to his Introduction to Mr. Byron's short hand.

A new Edition, very much improved and corrected, of Langhorne's Plutarch, by the Rev. Francis Wrangham, will appear the month.

A new edition of Mr. Thornton's Present State of Turkey, with very considerable additions and alterations, including a Map of the Turkish Empire and a Plan of Constantinople, is expected to appear the month.

Dr. Lambe will publish in the course of the month, Reports on the Effects of a peculiar Regimen on Cancerous Tumours and Ulcers.

Mr. Polwhele is employed in collecting the Correspondence and Papers of his Friend and Neighbour, Mr. Whitaker, with a view to the publication of his Memoirs in a quarto volume.

Mr. Bigland's View of the World, is in a state of great forwardness, at press, and will extend to five octavo volumes. It comprises a tolerably minute geographical description of all the Countries of the World, with an account of whatever is particularly remarkable in each, followed by a separate Historical View of every Nation and People.

Mr. Donovan is preparing for publication a Continuation of his History of British Birds.

Mr. Oulton has in the press a collection of Poems, chiefly comic, containing burlesque translations of Ovid and Horace, dramatic and miscellaneous pieces.—Also Letters from a Father to a Daughter on Female Education, with appropriate directions for instructing Young Ladies.

Memoirs of Dr. Paley, from the Pen of a Gentleman who was one of his parishioners.

ness at Bishopwearmouth, are expected to appear in a few weeks.

Mr. Thomas Green of Liverpool, a youth of seventeen, has in the press a volume of Poems, which will appear early in this month.

The Rev. John Robinson, of Ravenstone-dale, is engaged on a Biblical, Theological, and Ecclesiastical Dictionary; intended to comprise whatever is known concerning the Antiquities of the Hebrews, and to form a body of scripture history, geography, chronology, divinity, and ecclesiastical opinions.

The Rev. W. L. Bowles will shortly publish a third volume of Poems.

The Rev. Dr. Vincent is preparing to publish the Greek Text of Arrian's *Indica* and the *Periplus*; with a translation to accompany his comments on those works.

The Rev. Dr. Rees, Editor of the *New Cyclopaedia*, has in the press two volumes of Sermons, on practical and interesting subjects, which will be published early in the spring.

Mr. C. Sylvester, of Derby, has in the press an *Elementary Treatise on Chemistry*, the plan of which is said to be in many respects original.

In March next, is expected to appear in one large volume, 8vo. price nine shillings in boards, to *Subscribers*, an *Original Essay* on the identity and general resurrection of the human body; in which the evidences in favour of these important subjects are considered in relation both to *Philosophy* and *Scripture*. By S. Drew, (of St. Austle, Cornwall,) author of an *Original Essay* on the immateriality and immortality of the human soul. The price to be advanced to non-subscribers.

Proposals have been circulated for publishing by subscription, a new edition of the *Practical works* of the Rev. Richard Baxter; comprising the four folio Volumes called his "*Practical Works*," and some other Pieces not included therein, with a New Life, written for the occasion, and an elegant Portrait of the Author. It is calculated that the Work will extend to Sixteen Volumes Octavo. A Volume to be published every Three Months, at *Half-a-Guinea* each: the price to be raised to Non-subscribers.

Proposals are issued for publishing by Subscription, a *History of Lynn*, Civil, Ecclesiastical, Commercial, Biographical, Political, and Military, from its foundation (about the first age of the Christian Era) to the present time; interspersed with occasional Remarks on such national Occurren-

ces as may serve to elucidate the real State of the Town, or the Manners, Character, and condition of the Inhabitants at different periods. To which will be prefixed, an *Introductory Account* of its Situation, Harbour, Rivers, Inland Navigation, the ancient and modern State of Marshland, Wisbeach, and the Fens, and whatever is most remarkable, memorable, or interesting in other parts of the adjacent Country. By William Richards.

AMERICA.

Mr. Fox's *Historical Work* has already been reprinted in the United States.

A reprint is also announced at Philadelphia of Mr. Cruise's "*Digest of the Laws respecting Real Property*" (originally published in London, in 6 vols. royal 8vo. 1804—5) to be comprised in five volumes 8vo. The first is completed.

The First Volume of a "*System of American Ornithology*" has lately appeared at Philadelphia, containing sixteen plates, of very respectable execution. The work is to be comprised in ten volumes 4to.; the plates to be coloured.

FRANCE.

There have been many hints from the French press, in various publications, some even in a demi-official form, on the subject of establishing an Union of the different sects of Christians under the domination of Napoleon. The most recent and considerable, we believe, is an octavo volume, price 3 fr. intitled *Précis Historique du Recueil des Pièces, &c.* Historical Compendium of a Collection of Documents on the various Plans for the Union of all Christian communities, from the time of the Reformation to the Present Day. Collected and edited by M. Rabaut, Jun. Member of the Legislature and of the Legion of Honour.

Volumes 4, 5, 6, and 7, of Ancillon's *View of the Revolutions in the Political System of Europe*, from the end of the sixteenth Century, in 12mo. have been published at Paris, price 13 fr. 30 Cent. *Tableau des Révolutions, &c.*

Two historical Works of some interest have appeared at Paris;—a *History of Russia*, in 8vo. price 5fr. by the Author of *La Voyage de Pythagore*;—and a *View of the real Causes of the Decline of Poland*, by M. de Komarzewski, late Lieutenant-General in the Polish Army. *Coup d'œil rapide sur les Causes réelles de la Décadence de la Pologne*, 8vo. price 4 fr.

Art. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE AND RURAL ECONOMY.

General View of the Agriculture of the County of Bedford, drawn up by order of the Board of Agriculture and Internal Improvement. By Thomas Batchelor, farmer, 8vo. 14s.

The Ploughwright's Assistant; being a New Practical Treatise on the Plough, and on various other important Implements made use of in Agriculture. With Sixteen large Engravings. By Andrew Gray, Author of the Experienced Millwright, royal 8vo. 36s.

ANTIQUITIES.

Antiquarian and Topographical Cabinet; containing a Series of Views of the most interesting Objects of Curiosity in Great Britain, accompanied with letter-press description. Vol. 4. 12mo, 15s.

BIOGRAPHY.

Anecdotes of Painters who have resided or been born in England, with Critical Remarks on their Productions; intended as a Continuation of the Anecdotes of Painting, by the late Horace, Earl of Orford. By Edward Edwards, late Teacher of Perspective and Associate in the Royal Academy, 4to. 11. 1s. 0.

An Essay on the Earlier Part of the Life of Swift. By the Rev. John Barnett, D. D. and Vice-Provost of Trinity Colledge, Dublin. To which are subjoined, Pieces ascribed to Swift; Two of his Original Letters; and Extracts from his Remarks on Borne's History. 8vo. 3s.

Memoirs of Robert Carey, Earl of Monmouth, written by himself. Published from an original MS. in the custody of the Earl of Cork and Orery; to which is added, *Fragmenta Regalia*, being a History of Queen Elizabeth's Favourites, by Sir Robert Naunton, with explanatory Annotations. Handsomely printed by Ballantyne. 8vo. 10s. 6d.

EDUCATION.

Mrs. Leicester's School; or, the History of several Young Ladies, related by themselves. 3s. bds.

The Junior Class Book; or Reading Lessons for every day in the Year, selected from the most approved Authors, for the use of Schools. By William Frederic Mylius, Master of the Academy in Red-Lion-Square, London, 12mo, 4s.

JURISPRUDENCE.

Principles of Conveyancing; being a Digest of the Laws of England, respecting real Property. By William Cruise, Esq. 6 Vols royal 8vo. 5l. 2s. 0.

A Treatise on the Law of Tithes, Compiled in part from the Notes of Richard Woodson, D. C. L. By Samuel Toller, Esq. royal 8vo. 10s. 6d.

The Practice of the High Court of Chancery. By Joseph Harrison, Esq. Newly arranged, with the addition of the modern Cases. By John Newland, Esq. 2 Vols 8vo. 18s.

The Attorney-General versus Brown, Parry and Others. The whole of the Proceedings in this Important Cause, from its commencement, in November 1807, to its final Decision; containing Copies of the various Memorials to the Board of Excise; the Opinions of an eminent Counsel, taken prior to his Elevation to the Bench; a copy of a Letter to the Chancellor of the Exchequer; and other interesting particulars. Also a Statement of the Origin, Rise, and Progress of the Concern; its Magnitude and Extent, and the Benefits which have resulted to the Public in general. By W. R. H. Brown. The Arguments of Counsel taken in shorthand, by Mr. Farquharson, are given at full length. 8vo. 3s. 6d.

MEDICINE.

A Treatise on Scrophula. By James Russell, Fellow of the Royal College of Surgeons, and Professor of Clinical Surgery in the University of Edinburgh. 8vo. 6s.

An Expostulatory Letter to Dr. Moshley, on his Review of the Report of the London College of Physicians on Vaccination. By M. T. C. M. B. F. L. S. 8vo. 1s. 6d.

Cases of Diabetes, Consumption, &c. with Observations on the History and Treatment of Disease in general. By Robert Watt, Member of the Faculty of Physicians and Surgeons, Glasgow 8vo. 8s.

MISCELLANEOUS.

The History of the University of Edinburgh, from 1580 to 1646. By Thomas Crawford, A. M. Professor of Philosophy and Mathematics in the College of Edinburgh in 1646. To which is prefixed, the Charter granted to the College by James the Sixth of Scotland, in 1582. 8vo. 7s. 6d.

The Economy of the Human Mind, by Eleanora Fernandez, 12mo. 3s.

Presume not beyond Measure, a Serious Letter of Advice to the Editors of all the Public Papers. 1s. 6d.

The Transactions of the Linnean Society London, Vol. IX. 2l. 2s.

A Letter to the Right Rev. the Lord Bishop of London, containing a Statement of the disgraceful and immoral scenes which are every evening exhibited in the public streets by crowds of half-naked and unfortunate Prostitutes. 1s.

Major Hogan's Appeal to the Public, and Farewell to the Army. 2s. 6d.

A Letter to Mr. Hogan, on his extraordinary Appeal. 1s.

A Short English Answer to a long Irish Story, being a Reply to Mr. Hogan's Pamphlet. 2s. 6d.

Chesterfield Travestied; or a School for Modern Manners, with Caricature Engravings. 4s. plain, 6s. coloured.

The Candid Appeal to the British Public of John Buffa, M. D. late Physician to the Army Depot, Isle of Wight. 2s. 6d.

NATURAL HISTORY.

The Natural History of British Insects. By E. Donovan, F. L. S. Vol. 13, royal 8vo. 1l. 11s. bds. with 36 coloured Figures. Also may be had, the preceding part of this Work, uniformly printed and embellished, in 12 Volumes. Price in Boards, 18l. 12s. Also the Natural History of British Birds, in 5 Volumes, price 9l.; of British Shells, in 5 Volumes, price 7l. 15s. and of British Fishes, in 5 Volumes, price 10l. 10s.

POETRY.

Portugal Laurels; or, the Convention; a Satirical Poem. 2s. 6d.

The Battle of Maida, an Epic Poem. By Lieut. Colonel Richard Scott, of the Hon. East India Company's Bengal Establishment, small 8vo. 4s.

POLITICAL ECONOMY.

Proceedings of the Grand Juries, Magistrates, and other Noblemen and Gentlemen of the County of Gloucester, on designing and executing a General Reform in the Construction and Regulation of the Prisons in the said County. By Sir G. O. Paul, Bart. 8vo. 6s. boards.

POLITICS.

Defence of the Convention in Portugal. By Edward Jones, Esq. 2s. 6d.

Ardent's Spirit of the Times; translated from the German, by the Rev. P. W. being the Work for the Publication of which the unfortunate Palm, of Erlangen, was sacrificed by Napoleon, the Destroyer; containing Historical and Political Sketches,

with Prognostics, relative to Spain and Portugal, Russia, Turkey, Austria, France and Bonaparte. 8vo. 4s.

THEOLOGY.

The Anniversary Sermon of the Royal Humane Society, preached on the 12th of June, at the Parish Church of St. Margaret's Westminster. By the Rev. W. W. Dakins, LL. B. F. A. S. 1s. 6d.

A Sermon preached before the Ancient and Honourable Society of Free and Accepted Masons of England, in the Parish Church of St. Mary Islington, on Monday, June 27. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford, Berks, and Grand Chaplain to the fraternity. 2s.

Discourses on the Miracles and Parables of our blessed Lord and Saviour Jesus Christ. By the Rev. William Dodd, LL. D. Lecturer of West-Ham, in Essex, and of St. Olaves, Hart-street, London. Second edition. 4 vols. 8vo. 1l. 10s.

A Vindication of the Nature and Effect of Evangelical Preaching; in a Letter to a Barrister. Occasioned by the first part of his Hints to the Public and the Legislature. With a Postscript, containing Strictures on his second part. By John Styles, 8vo. 3s. 6d.

Strictures on Two Critiques in the Edinburgh Review on the Subject of Methodism and Missions. In three Letters to a Friend. By John Styles, 8vo. 3s. 6d.

The History of Hannah and Samuel; adapted to the use of Societies instituted for the Relief of Lying-in Women. 12mo. 3d.

The Lessons of the Church of England, taken from the Old Testament, appointed to be read in the Morning Service, throughout the Year. With short Notes. Printed on a large Letter. 8vo. 4s.

The Lessons for the Evening Service are printing in the same form, accompanied with Notes.

The Object and the Conclusion of the Christian Minister's Mortal Life: A Sermon, preached at the new Meeting-house in Birmingham, September 25th, 1808, on Occasion of the Death of the Rev. John Edwards. By John Kentish, 8vo. 1s. 6d.

Two Sermons, on Christian Zeal, and on the Progress of the Gospel, preached at Palgrave, Suffolk. By Charles Lloyd, 8vo. 1s. 6d.

A Sermon occasioned by the Death of the Rev. Theophilus Lindsey, A. M. preached at the Chapel in Essex-street, Strand, November 13, 1808. To which is added a brief Biographical Memoir. By Thomas Belsham, Minister of the Chapel, 8vo. 2s.

CORRESPONDENCE.

We are sorry that the unexpected but unavoidable extent of several articles in the present number compels us to defer, till the next month, the insertion of our promised critique on Baily's *Doctrine of Annuities*; as well as to omit those of *The Fathers of the English Church, Vol. II.*, Gass's *Journal of the Travels of a Corps of Discovery from the Sources of Missouri to the Pacific Ocean*, Jamieson's *Dictionary of the Scottish Language*, and *Style's Vindication of Evangelical Preaching*; all of which will probably appear in the Number of February.

Several highly esteemed Friends are requested to accept our thanks for their obliging commendations and valuable assistance.

The Novel "submitted to the Criticism of the Eclectic Review" has not any claims, as we are aware of, to be excepted from the general rule, which precludes our noticing publications of that kind. The copy intended for our use will be returned, on application, to the place where it was left.

The Reviewer of Lempriere's *Universal Biography*, (Ecl. Rev. IV. p. 1047) wishes to be mentioned here, that he did not in his account of that book notice Dr. L.'s revival of the calumny respecting the illustrious Howard's *harsh and cruel treatment of his Son*, because he could not then turn to the book in which that calumny was refuted. He now recommends all who have any doubts on the subject to vol. iv. pp. 339, 340, of the Monthly Magazine, where it is proved on the authority of Mr. J. Wood of Shrewsbury, and Dr. R. Win, that Mr. Howard and his son uniformly manifested for each other an extraordinary degree of affection; that the son constantly spoke with gratitude of his father's treatment of him, affirming that "*his father always allowed him to live as he chose*;" that once, when a lady was lamenting, in young Howard's presence, the expense of his father's "extravagant though amiable eccentricities," and recommended that when he came of age, if any of the property was settled, he would not join to cut off the expenses, he exclaimed with great indignation to Dr. Darwin, on quitting the room—"See! — who calls herself the friend of my father, wishes me to embarrass him! What could I possibly do with money, which will bear any comparison with the good he has done?" Without referring to other authorities, it is evident that these statements are utterly irreconcilable with the charge of morose unrelenting severity, which has been shamefully brought against this admirable philanthropist.

Errata in Vol. IV.

- p. 963. l. 6, from bottom, for son read grandson.
- p. 1077. l. 36, for terms read turns.
- 1116. l. 24, for their religion read the irreligion.
- 1117. l. 11, for moral read oral.
- 1119. l. 20, for living read lying.
- 1127. l. 14, for external read extended.
- 1129. l. 8, dele systematic.

The price of Clarke's Edition of Harmer's Observations, should have been stated (p. 1103.)